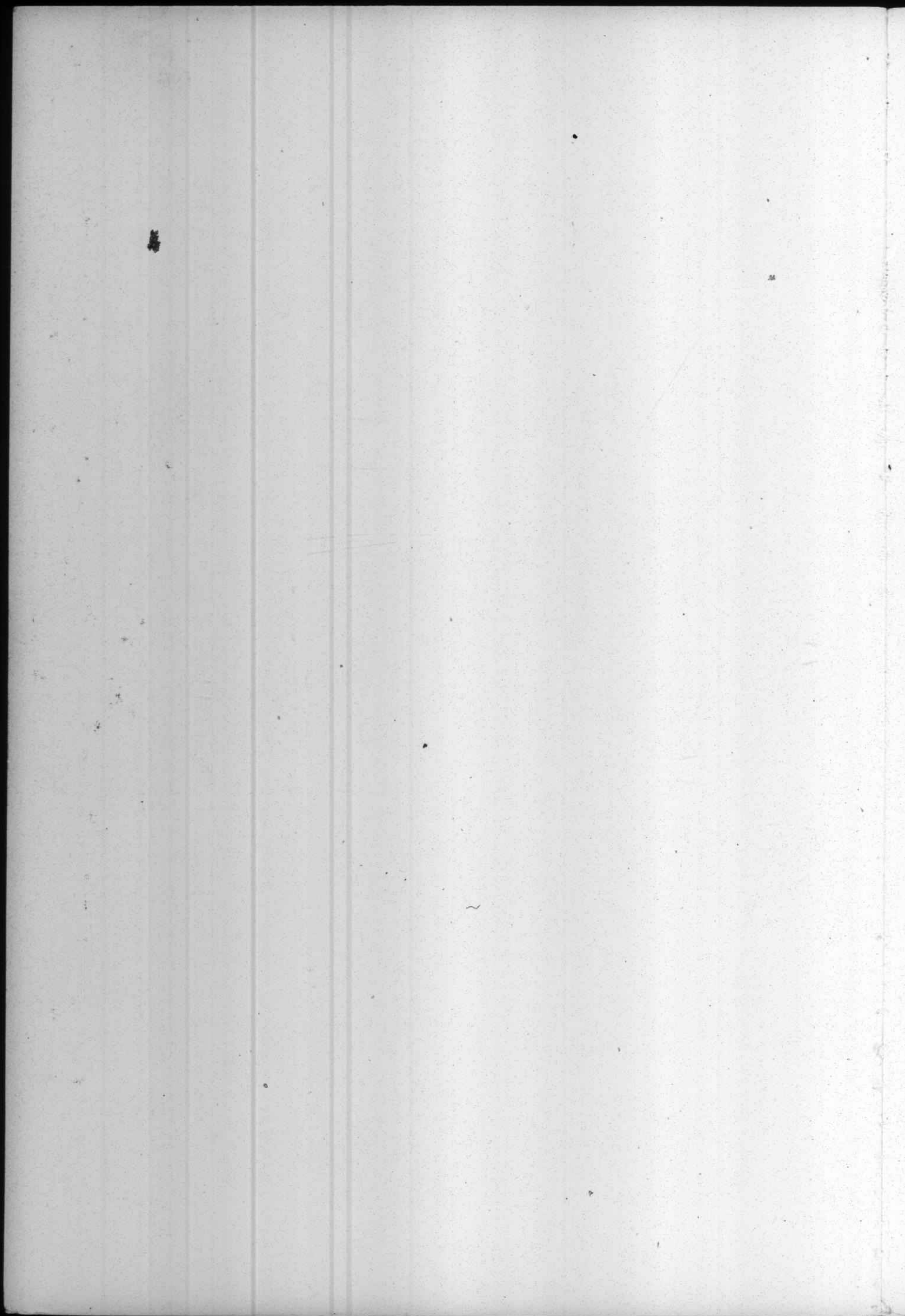


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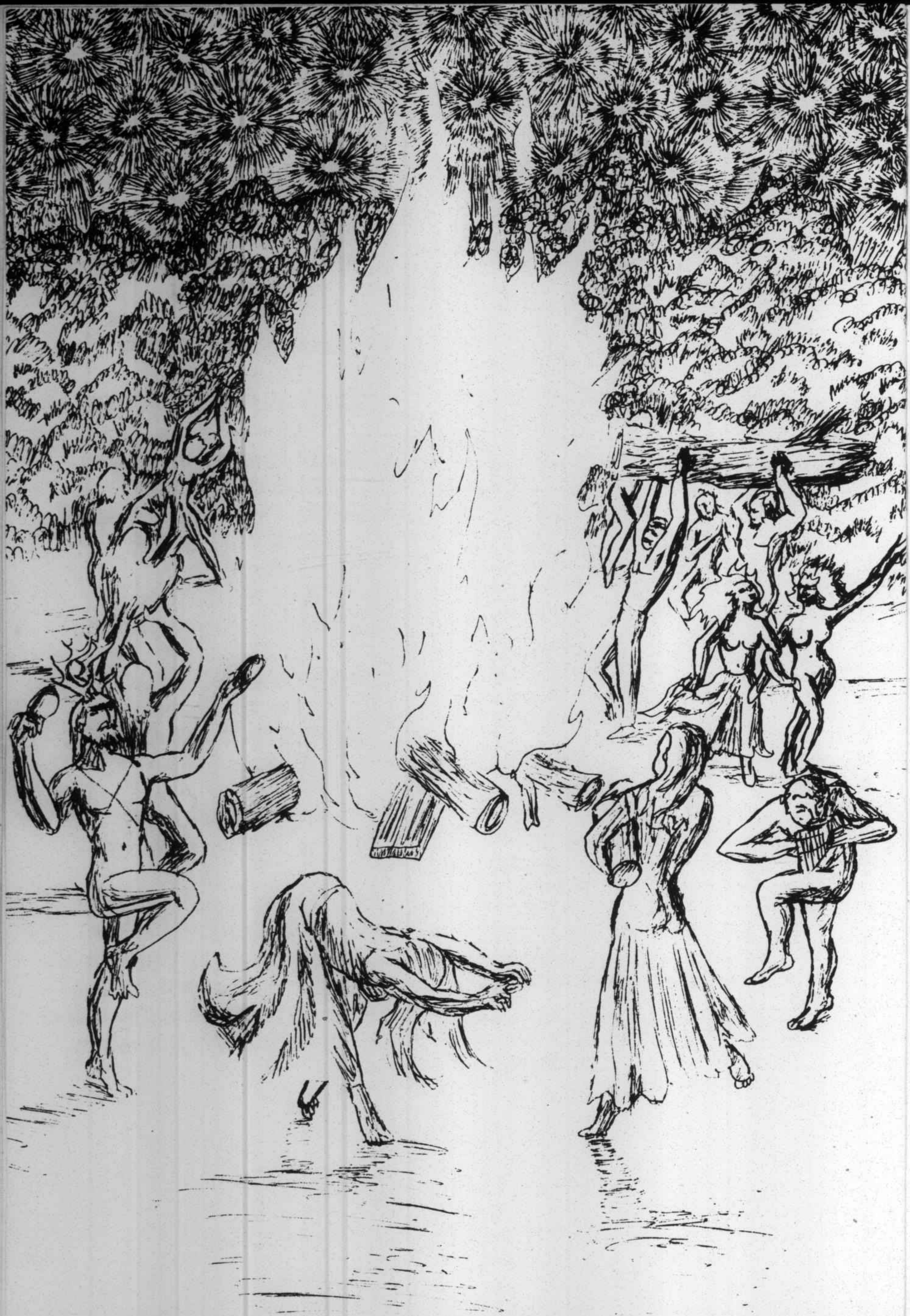
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STATE OF THE ART

BY NEMA

During the 1960's, Magick, Wicca and the occult arts in general became popular topics of individual investigation and adoption. Was this Magickal Revival a transient phenomenon of the Hippie movement, or has it become an established way of life for many and an instrument of change?

Although there are some people for whom it was but a passing interest, there are many for whom the High Art in its various forms has become a permanent practice and philosophic viewpoint. For the encouragement of the Neophyte as well as for the isolated practitioner, it would be good to review present manifestations of the Magickal Revival.

There are a number of publications available that are produced and written by Initiates both in America and abroad. **AEON** is a good example, as are the **CINCINNATI JOURNAL OF CEREMONIAL MAGICK**, **MEZLA**, **CIRCLE NETWORK NEWS**, **CHANGELING TIMES**, **PAGAN TIMES STAR**, etc. These contain, variously, announcements of upcoming activities, research papers on ritual, Qaballah, divinatory systems, poetry and artwork. There are a few Archives in existence or in the planning stage which offer individual articles, graphics and poetry at low cost. **BLACK MOON PUBLISHING** in Cincinnati has an Archives in existence, and **AEON** has an Archives currently being assembled.

Several Initiate publishers are reprinting the works of Aleister Crowley as a service to free seekers. That branch of the O.T.O formerly led by Grady McMurtry threatens dire consequences upon anyone presuming to reprint Crowley without the *imprimatur* and *nihil obstat* of their group.

This particular manifestation of the Current is presented as a warning to Neophytes. This interesting paradox of Thelemites attempting to restrict the True Will of other Thelemites demonstrates the dubious value of hierarchical Orders. It also demonstrates the reality of group-Ego, one of the possible monsters generated by faulty spiritual development.

Increasingly since the '60's, established Orders are losing authority and credibility with members and potential candidates. The pyramidal structure of hierarchies of grades and degrees no longer serve as a

viable method of Initiation. The Golden Dawn experienced similar problems in its time. As a matter of personal observation, in many cases, those who rise to prominence in an Order are merely the superior politicians who are more interested in the prestige conferred by Order status than in educating those of lower Grade.

An Order can serve a purgatory function; it sifts the wise from the ignorant, and even the ignorant resign from membership as soon as they become wise. Orders function to catch the educables, retain the hopeless and permit the Initiate community to welcome serious colleagues for the Great Work.

Magickians are capable of operating creatively together, and with Initiates of other persuasions. Although I've attended only a few of them, the regional or national Gatherings and Festivals seem to be filling the functions (and beyond) of the old Orders and Lodges.

Some Gatherings are held at public campgrounds, some on private land (e.g., a nudist camp), some in ski resorts, some are hosted by individuals on their own acreage. The ones I've attended were marked by an intense familial energy, informative workshops, joyful reunions, riotous partying and powerful rituals.

My experience is limited to Starwood and Winterstar, one session of the Goddess Gathering, a Convocation of the Magi, and three Warrior Lord Workings at Maat Pangrove Abbey. Starwood and Winterstar usually feature workshops by Selena Fox, Sally Eaton, Isaac Bonewitz and Robert Anton Wilson, to name but a few. These events are sponsored by the Association for Consciousness Exploration of Cleveland.

The Pan-Pagan Festival and Pagan Spirit Gathering are events I still intend to experience.

The advantages of the Gatherings are many. One of the results that I observe is an increasing eclecticism among Initiates. Many are taking multiple initiations in as many schools of practice as possible. I know a Thelemite-Sufi, Witch-Thelemite, a Thelemite-Voodoo-Buddhist, Voodoo-Shamans, Witch-Amerinds--an amazing number of combinations and permutations.

People from many traditions attend the Festivals and Gatherings and do rituals together. They attend each others' workshops and seminars, then discuss profound and arcane matters far into the night and often till dawn. Everyone learns something new at these events. The power

and change wrought by the group rites are carried home by the participants and established in the astral menstroom of the individuals' power zones.

The Magickal Links established by shared ritual continue to function between Festivals in very powerful ways.

Last year, Sen. Jesse Helms (R., NC) introduced an amendment to the Treasury, Postal Service and General Government Appropriations Bill for 1968 that read:

"No funds appropriated under this act shall be used to grant, maintain, or allow tax exemption to any cult, organization, or other group that has a purpose or that has any interest in the promoting of satanism or witchcraft."

Satanism was defined in this amendment as "worship of Satan or the powers of evil." Witchcraft was defined as "the use of powers derived from evil spirits, the use of sorcery, or the use of supernatural powers with malicious intent."

Circle Network sent out word through the Magickal Links about this matter and served as communications central. Senators and Congressmen on the amendment committee soon received a deluge of letters and phone calls from the Initiate community protesting this attempted abridgement of Constitutional rights. The amendment was killed in committee.

The interface between the Initiate community and the Outer is also becoming characterized by inter-school networking and is a gradual merging rather than a sharp demarcation. Initiates belong to various organizations such as MENSA, the Society for Creative Anachronism, Dungeons and Dragons groups, martial arts dojos, rock bands, computer nets and science fiction fan clubs.

My friend, Lady J., asks that I mention pagan support of the peace movement, nuclear disarmament, co-ops, women's centers, Greenpeace, Forever Forests, People for Ethical Treatment of Animals, home birth, home schooling, neighborhood clean-up committees, poetry and art groups, etc. She adds that pagans are extremely active in many socially beneficial organizations because of pagan beliefs.

A good number of Initiates are in managerial positions or in business for themselves, in holistic medicine and child care. In these, and other,

positions, it is effective to practice the High Art daily, on the job, to invisibly influence the consciousness of everyone one meets. Many of the community are in the arts, and bypass verbal censors with initiatory truths through their genius.

The Magickal Revival proceeds apace. Those who have attained freedom are working successfully to awaken the human Race Consciousness, alone or with others.

Any endeavor worth doing Magically generates opposition to its manifestation. The intensity of this opposition is in direct proportion to the importance of the endeavor. The current preponderance of right-wing officials and policies, the Rev. Falwell's renaming of the Moral Majority as the Liberty Foundation, pro-lifers bombing abortion clinics represent the opposition to mankind's awakening into Racial Consciousness.

On the other hand, the Live Aid Concert, the Farm Aid Concert, shelters for the homeless, food relief stations, disaster rescue work and numerous other communal works evidence the emerging level of mankind's functional self-awareness.

Information and energy exchange among Initiates constitute the nucleus of humanity's awakening consciousness. The life and conduct of these nuclear Priests directly influence the course of events in the Outer. The synergy of group Work with one's colleagues helps immensely to stabilize the individual consciousness. Without this stability, solitary Magick can more easily become unbalanced and dangerous. As the individual Priest progresses in wisdom and power, so does the human race.

At the Winterstar Festival (2/15/86), the main ritual was the Circus of the Aeons. This rite invoked and united the Currents of the Nameless Aeon, the Aeons of Isis, Osiris, Horus, Maat, and the Wordless Aeon. All the Currents prior to that of the Wordless Aeon were in practice somewhere on the planet. There were those who had already begun working the Wordless Aeon before Winterstar, but this specific ritual was designed to earth the Wordless Current united with all the others.

What's been achieved is Timestop, a condition of simultaneity in which all the Aeonic formulae are operating in synergistic harmony. Each Aeon represents a level of consciousness; the Wordless Aeon is the Self beyond self. As mankind becomes influenced by this united Magickal Current, the Race Consciousness will manifest in ever increasing ways, until it becomes the operative norm.

As the 1980's unfold, subtle evidence attests to the prophecy in Liber AL vel Legis: "I am the Warrior Lord of the Forties; the Eighties cower before me, and are abased." The Tyrants of the Status Quo are beginning to crumble, like Baby Doc Duvalier, Ferdinand Marcos, and government of South Africa.

There is still a planetful of inertia to overcome in the process of awakening Race Consciousness, N'Aton. So many dreamers fear awakening, so many people with vested interest in the status quo feed that fear.

The Initiate community is awakening to the Race Consciousness, has awakened to a certain extent. Through publishing, meeting regularly to do ritual and increase the power of the Magickal Current, responding with united hearts and minds to the Net's cry for action, through living love under will, Initiates are fulfilling their Priestly function as well as pioneering the growth of N'Aton. In very few organisms would you find the nucleus on the leading edge, but humanity is a peculiar species.

Another aspect of the Magickal Revival that deserves noting is the high quality of younger seekers, those in the late teens-early twenties age range. For the most part, they're highly intelligent, creative, insightful, enthusiastic, and are usually equipped with a devilish sense of humor. They accept nothing at face value and generally learn from their mistakes.

How will the Current develop from here? There are a number of probability-universes. The one I favor manifests all of humanity working cooperatively to reach the stars. Instead of spending wealth on defense budgets, the nations of the world could create a wealth of new jobs, new basic research funding, new technological developments, new beneficial spinoff products, new understanding and unity by investing the same amount in cooperative space exploration.

This planet has enough resources to feed all of mankind, if these resources be managed wisely and produce distributed intelligently and without greed. There is no need to contend for resources; there is plenty for all. There is no need to contend for territory; between the cities are vast tracts of land not under cultivation. Communication and transportation levels are such that we no longer need to centralize our lives in city-hives.

There is no need to contend for political power. When there are no more governments, volunteer administrators will rotate service shifts. There can be no abuse of position when one's thinking is open to all.

Courtesy prevents unwarranted intrusions; guilt signals its presence despite attempts to hide or disguise it.

There is no need to contend for dogmatic supremacy. Established religions will dissolve as each individual comes to experience the Divine directly. There is no need of an official priesthood to mediate between God and man, since man contains God as God contains man. This will be directly and automatically perceived upon awakening into Race Consciousness. Race Consciousness is more intelligent than any single person or group could be; all participants share this Intelligence.

Of course, there are less desirable probability-universes that could become "mainstream reality". The Priesthood is dedicated to optimum development of our species, however, and will not accept anything less. We are learning more about the natural laws of will's operation in the physical universe through the Magickal directing of template-images in the astral menstruum. We can and will assist the awakening of our species. We are doing so now.

It's my educated guess that the Magickal Revival will continue to grow. It will penetrate "mundane reality" more and more, spontaneously awakening people who have no training or experience with alternate states of consciousness. Part of our Priestly duties consists of assisting people to adjust to this new way of living.

Consider your own experiences and perceptions of signs of humanity's awakening, and of the oppositions. Communicate your experiences to your colleagues and listen to theirs. The Great Work continues.

By the same mouth that speaks the words of change is the manifestation of change proclaimed.

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MEDICINAL AND MAGICAL USES OF PLANTS

By Meryll Sachs

Holding not only a reverence for nature but also a greater awareness of shared kinship with it, many Pagans are drawn to use herbs medicinally and magically. This article will disclose some principles for both types of uses. The first section will contain practical advice for those who wish to experiment with herbal medicines. In the second section I will propose a basic approach to herb magic.

Herbs as Medicines:

Herbal preparations are usually weaker (less refined) than their pharmaceutical counterparts. In order for herbal medicines to be effective certain rules must be heeded. Herbal medicine will be more effective if the person using them purifies his or her diet. A diet high in "chemical" preservatives, colorings, second-hand drugs and hormones (as in meat, dairy, chicken, and overly processed foods) will reduce the effectiveness of the herbs due to blood contamination.

Herbs are not as strong as drugs and they require "pure blood" to work well. Abstaining from alcohol, coffee, cigarettes and recreational drugs while using herbal preparations is also advisable. If you are taking medically prescribed drugs you must consult with your physician to determine the drug/herb compatibility. A diet of fruits and/or vegetables with simple preparations and few combinations per meal will augment the effects of herbal preparations. A "cleansing diet" will also work well. For protein, fresh fish, turkey (less processed than chicken, but avoid deli turkey), nuts seeds, and veal are acceptable. Keep the quantity of protein low in your diet.

Herbal medication must be taken with frequency, consistency, and regularity. Herbal medication is not as convenient as pharmaceuticals. It requires greater attention and awareness. For instance, herbs lose their potency quicker than patent medicines do. Fresh herbs are usually more medicinally potent than dried herbs, but this is not true for all herbs. Peppers are more potent when dry.

Medical doctors sometimes caution patients not to use herbs for fear that herbs may provide relief without curing the disease thus delaying

medical treatment while the condition worsens. This can be a real concern in some cases. If you are new to herbal medicines you may want to do extensive research about your physical condition from assorted sources, or find an experienced herbalist to assist your experimentation.

One advantage to using herbs over pharmaceuticals is that herbal preparations are less taxing on the liver. They are also milder and are less likely to cause uncomfortable (or dangerous) side effects. They are unrefined so that the active ingredients are retained in a matrix of their complimentary nutrients. This means they are less likely to create nutritional deficiencies. They are also obtainable without prescription which means they are more economical and accessible.

Just as our bodies react differently to medication (hence what medicine calls 'side effects'), bodies react differently to herbs. Some herbs will work better than others on different bodies for the same ailment. Find herbs that work best for you and stick with them.

Pay attention to which part of the plant is to be used.

Most herbal suppliers of good repute will have clean, recently harvested herbs that were picked at the proper time for maximum potency (leaves, for instance, are usually stronger before the plant goes to seed).

If you plan to harvest them yourself be certain of your identification. Avoid gathering from areas that are polluted or are near well traveled roads or parking lots (remember contaminants in gasoline). Pick the herb at the proper time for the maximum potency of the medicinal part you plan to use.

Magical rules differ somewhat from the medicinal rules for herbs. In magic, the time of usage is more important than the time of harvest, although both should be timed with the moon. For both harvesting and the magical working itself, the moon should be waxing for boons, blessings, spells of increase; waning for banishings, baneful magic, spells of decrease. The planet corresponding to the working should be well aspected (check your astrological calendar) at the time of the

working. The day and hour of the working should correspond to the ruling planet (check your planetary hour chart).

Herbal spells will work best when the one making use of them relates to plants. Some of us are more cognizant of plants than most people. We communicate with plants when we smell, touch, or look at them. We take the time to learn their names and properties (from texts or teachers as well as the plant itself), what kind of environment they require, what their cycles are. There is no great mystery to this art other than love, persistence and observance over time ('attuning'). One of the most magically useful ways to start this process is to learn the properties of your local wild plants and how to identify them. Growing your own, either indoors or outdoors is also a good way to learn.

The herbs themselves can be used according to the magical properties attributed to them either by planetary correspondences, the language of the flowers, herb lore, or (once you have attuned to them) inspiration.

If you are using herbal magic, smell and touch the herbs you use. Taste them when appropriate (if they are edible and clean). Get a good look at them. If you have bought an herb in powder form (for incense perhaps), try to find a picture of the plant so you can get a better sense of it.

Some Pagans 'ask' a plant for permission to harvest it. If permission is granted they harvest and spill some home brew into the earth at the spot from which the plant was taken.

Some ways to put herbs to magical use include:

- * making a sachet as a magical talisman.
- * dusting or sprinkling them on the object of your spell
- * displaying or hanging an arrangement of herbs in your home
- * smoking them as a part of your spell
- * throwing them into a ritual bonfire
- * burning them over a charcoal as incense
- * drinking them as a tea (great, infusion) during the magical working
- * putting them into your bath
- * eating them
- * burying them
- * planting them

HERBS AND HEALERS

By Philo Stone

Primitive healers who practice the traditional medicine of their region are found throughout the world, in such diverse areas as Siberia, Indonesia, Africa, and North and South America. These healers are most frequently referred to as witch doctors, magicians, or shamans. Their natural medical knowledge enables them to use herbs for their curative powers, to treat various injuries, and to enter the spirit world through trance in order to heal the soul of the patient.

In his classic work on shamanism, the Jungian psychologist Mircea Eliade wrote that these healers defend life, health, fertility, and the world of light against death, sterility, diseases, disaster, and the world of darkness in general. Therefore, the shaman or medicine man is called on in times of spiritual as well as physical adversity.

Just how does one become a shaman with the magickal power to heal others? Generally, one first hears a "voice" or gets the calling in the true sense of a vocation. Characteristically this calling comes through a psychological crisis or severe illness, where the threat of death is imminent. The future shaman gets a vision or glimpse of the spirit world, which today we term the deep unconscious. He learns how to draw on the healing power of the psyche to effect his own cure. Part of his training becomes developing the ability to enter or leave this trance state at will.

Once sufficiently recovered from his physical symptoms, the healer begins formal training, which starts with an initiation ceremony. This ceremony differs according to which type of practice the healer will take up. In African societies, for example, there are three types of traditional healers; each is classified by the manner in which plants are used for their medicinal value.

1. *The herbalist* uses the chemical properties of plants to effect a medical cure. He may be an unassuming or colorful individual and enjoys a position of prestige in his community, like a doctor.

2. *The divine healer* attempts to use the spiritual powers of plants to treat his patients. He also relies on entering the trance to evoke his supernatural powers of diagnosis. He is a spiritual healer, or priest.

3. *The witch doctor* uses his powers of exorcism to combat evil. He uses plants thought to have exorcising powers during his treatments. By ridding the patient of his "demons," he functions much like our modern-day psychologists and psychiatrists, whom we sometimes refer to as "shrinks," short for "head-shrinkers."

In Ghana, those who fall into the trance and hear the voice may enter into a three-year apprenticeship program to become traditional healers, or herbalists. The new student is taken to a cemetery where it will be easier to contact the spirits of his ancestors. Here he receives a ceremonial bath with water in which several plant species have been soaking. These include African cucumber (*Momordica charantia*), a vine whose yellow fruits are used to treat diabetes and whose leaves are used to treat hypertension. In the West Indies, African cucumber is used to treat rheumatism and fever and for birth control.

After the bath, the initiate is instructed in the taboos, which he must observe. He must remain celibate, abstain from alcoholic beverages, neither quarrel nor fight with anyone, nor go out at night. He is admonished not to evoke the aid of any god to harm another human, and he may not serve the chief of his village or his court, for reasons similar to our separation of church and state. The initiate must dress very simply, perhaps only in a piece of white cloth. He also learns to salute his elders by *bending the right knee and touching the ground with his right hand*.

After the preliminary requirements are fulfilled, training proceeds as follows:

Year 1: The initiate learns how to live a disciplined life, does not mix too freely with the village folk, and neither cuts nor combs his hair.

Year 2: Focus is on herbal training in the forest. The initiate learns the names, descriptions, and uses of plants directly from his instructor. He is shown how to combine different plant parts. For example, the flowers and bark of the African tulip tree (*Spathodea campanulata*) crushed together are used for gonorrhea; the bark alone is a treatment for kidney problems. The initiate also receives spiritual instructions from his deity or inner guiding voice. He

learns to observe subtleties in the forest and becomes aware of its secrets. For example, he sees how wounded animals go to certain plants for relief. In the last part of his second year, he learns how to sacrifice to the gods. He adopts ritual adornment around his wrists, ankles, and neck. His hair is decorated with charms.

Year 3: The initiate learns the art of gazing at water in a bowl with intense concentration. As in crystalgazing, he will perceive the faces of spirits or ancestors and will "hear" their voices, which counsel him concerning his patients. When he can do this proficiently, he makes a secret covenant with his instructor. This consists of taking an oath of allegiance, or mutual fidelity, by licking blood from an incision in his teacher's right wrist; the teacher does the same and so graduates his student as a practitioner.

Other herbs used in traditional medicine around the world include the following: Madagascar periwinkle is used to treat leukemia. The African vine *Strophanthus* yields both poison and a heart stimulant. The Eurasian *Acorus calamus* has both insecticidal and sedative properties. Vines and roots of *Arisolochia ringens* are used in India for digestion and blood pressure. *Annona reticulata*, or custard apple, has remedies for different ailments in its roots, bark, and seeds. *Discorea composita*, a true yam, yields diosgenin for birth control, asthma, and arthritis. *Passiflora coccinea* is used for insomnia in the West Indies because it contains the sedative passiflorine. There are more examples, too numerous to mention.

Just how are these examples of shamanism relevant to our modern life? They are important to know about because we all have a bit of the shaman in us, waiting to be called to the fore to initiate us into the intriguing world of the spirits-- or, in modern parlance, the direct experience of the unconscious. When we seek to change our consciousness through the use of herbs or the magic of self-transformation, we seek admittance into the province of the shaman.

The shaman presides over knowledge of the *creative cure*, which seeks out the meaning of an illness for the individual. Whether our ills are physical, psychological, or spiritual, we can call upon our inner resources (the shaman within) for healing and illumination. By calling upon our own creativity, we may succeed in effecting a cure where

modern medicine has failed. Fully 85% of all illnesses have been shown to be self-limiting. In many instances, the mystery of healing lies within us.

As stated before, shamans do not confine their treatment to the use of medicinal herbs. They also attribute a healing power to dreams, providing one pays the proper attention to them. One needn't become ill to obtain initiation, even though illness is one form of initiation. A psychological illness or crisis may, however, call up our deep inner resources, making us more conscious or developed than we were before.

It can produce marked changes in personality and give us compassion for the suffering of others. Having had his own personal encounter with the depths of the unconscious, the shaman can help others relate to their personal, inner experiences.

Just how can we tap this source of healing? We may not all become healers, but chances are we will all suffer an illness or be incapacitated at some time. When this happens we must seek the meaning of the illness in our inner self, as well as suffer its infirmities. We can contact our own inner creativity through the process of visualization, or seeing with the mind's eye. The psychological technique of *active imagination* allows for direct experience of the unconscious, but we needn't enter a deep trance to achieve it.

Active imagination goes beyond the visualization of an image--it is an active interaction with it. Water is a symbol of the fluid imagination. Like the shaman's water-gazing technique, we can use active imagination to contact an image, voice, or figure that personifies our unconscious. For example, if we are ill and the doctors are at a loss and cannot help us, we might call up the figure of our inner shaman for advice. Once we can see his form, we will be able to hold a kind of dialogue with it, just like we might in a normal consultation. The inner shaman may advise us on the spiritual meaning of our infirmity, or counsel us to heed our dreams, or suggest we make some talisman or other propitiatory gesture. If it does not conflict with your ethics, be sure to apply any advice obtained in this manner, even if it seems foolish to your "sophisticated" Western mind.

Contact this wisdom figure by sitting quietly in a dimly lit room. Breathe deeply and rhythmically, allowing yourself to relax into a state between sleeping and being awake. This is the brain state where twilight imagery appears most easily, but it is not the trance state

where the ego is normally unconscious. It can be thought of as an *imagery* state, rather than a trance state. Progressively deepen your awareness while contemplating the figure of inner wisdom and healing. This figure is in contact with the ultimate meaning of life, and through dialogue with him or her, you may seek a new relationship to the truths of human existence. Formulate a clear picture in your mind of the face of your healer. It may appear as someone you know or have heard of, or as a legendary or cosmic figure, such as Christ, Mary, or Buddha. This figure is a personification of compassion, wisdom, and the power to make you whole.

Close your eyes and feel the presence of the healer. Turn off your conscious thoughts and bask in the warm aura of the wisdom figure. Try to grasp the sensation of extended consciousness that comes with this inner person. When you have the image clearly in mind, greet the inner being and begin speaking about your concerns and questions regarding your illness (whether physical, psychosomatic, or purely psychological). Tell the inner shaman why you have called upon him or her and what you must ask.

Allow the inner figure to speak; listen and record what is said on paper. The shaman may also have probing questions for you to answer. It is important to write down your active imagination, in much the same way that you can record your dreams. This prevents memory from altering the information and makes it seem less elusive or ephemeral. Write down both sides of the dialogue. You may wish to do a bit of active imagination and then write it down. Or, as some prefer, you may wish to keep writing continually, as fast as possible, while the dialogue simply comes to mind. This fast writing, with little regard for grammar, keeps the ego from intruding on the process. Let the dialogue move at its own pace, covering whatever subject matter comes up. Many factors of life may relate to your "dis-ease."

Talk as long as the inner shaman wishes. Mere contact with this figure exerts a certain healing effect on the personality. The healing power radiates from the shaman in a positive analogy to the negative contagious effect of a disease. The inner shaman is a personification of the archetype of meaning. By giving this inner potential an imagined body to inhabit, you will gain the ability to begin a *conscious* relationship with it. By giving it a voice, you allow it to speak with you. If you feel you can only hear the voice but can't see the form, request the shaman to appear before you.

The value of developing this relationship with the figure of inner wisdom and healing is that what was formerly unconscious and pure potential becomes conscious and begins to actualize. The split between the conscious and unconscious aspects of ourselves is the source of much of our discomforts and illness, both physical and psychological. Illness seems to be a psychobiological phenomenon. Any step we can make toward self-knowledge or understanding of our unconscious self works toward healing this split. There is a deeper meaning at work in our lives than the ego is usually aware of. The inner shaman can bring awareness of this deep meaning into consciousness.

This medicine man, witch doctor, magician, priest, or psychic healer may take different forms in your imagination at different times. Perhaps each is suited to a particular ailment. Sometimes your healer may be a woman and sometimes a man. Most often, the healer is seen as the same sex as oneself. Sometimes one is "led" to the figure of the healer by an inner companion of the opposite sex!

The inner guiding spirit of a practicing shaman is feminine and is regarded as his celestial wife. He may also have an earthly wife, providing he gives both the proper attention. This reminds us that the unconscious of a man is partly feminine, and is therefore personified as a woman. The situation is reversed for a shamaness, or female healer. Her familiar spirit will most likely be male, and is considered to be her heavenly husband.

Thus, the shaman gains his healing ability from personal contact with the spirit world, or unconscious, and acquires spiritual potency. His professional training in herbology, primitive surgery, etc., augments his healing powers. But the divine contact is the main source of his power. Anyone can contact this source within himself directly through exercise of the active imagination and dialogue with the inner figure of the healer.

The primary criterion of the shaman is the ability to enter the ecstatic trance. This altered state of consciousness allows him to gain advice from the spirits to heal his patient's soul. A shaman has the capacity to go out of himself at will. This means that he can slough off the conscious personality, take on the role of the shaman, and enter the landscape of inner reality where the relationship between all events and things is revealed. By touching the deep level of inner harmony and returning to the mundane level, he brings some of this sense of wholeness back to the mundane world.

By calling on our inner shaman or healer, we seek to gain contact with our own principle of wholeness and healing. During our attempts at dialogue, there may be long pauses in the conversation. We should not give up, but should sit in stillness, waiting with a feeling of openness and expectation. The dialogue will recharge itself with new energy on an even deeper level. There may be three or four long pauses during the deepening process.

When you feel you've completed a dialogue exercise, read over what you have written or your conversation with the inner shaman. How do you feel as a result of this exercise? Write down your feelings, both physical and emotional. Compare how you feel after reviewing the script with how you felt during its writing. Were you able to suspend the skeptical viewpoint of the ego? The dialogue exercise is now at a close, but your relationship to this figure has just begun. You can repeat the exercise whenever you see fit. Perhaps you found the contact to be stimulating or inspiring. If you feel inspired by the momentum created by the inner wisdom dialogue, you may want to express it in some creative form such as painting, music, dance, writing, or sculpting. Such art projects are an excellent form of active imagination since they are largely nonverbal and influence our being on a symbolic level.

Symbols have the power to influence our deepest subconscious mind. In addition, the symbols spontaneously produced by our own inner transformation process have the ability to heal us. If you experience an image of a profound nature through, for instance, dream or active imagination, hang on to it. Contemplate this symbol for an extended period of time until you can extract its core meaning or individual message for you. When you understand one symbol of transformation, its healing energy will flow into another symbol. In this way, you will become consciously more integrated as you learn the lessons of the unconscious.

In magic, the realm of dream and living symbolism is called the Astral Plane. It is in this realm that shamans have journeys or soul travel. Today we term these Out-Of-Body-Experiences (OOBE) or astral projections. Since symbols are living entities on the astral level, the creation of an impression or form through visualization on this level means that you are initiating its later manifestation on the physical level. Healers can visualize the patient as whole or healed and speed up the healing process.

A shaman must never use his creative ability to instigate illness in another or in any way use his psychic power for personal interest. To do so is considered the lowest form of magic and would jeopardize the shaman's continued ability to function as a healer within his community. A broader description of his duty is to defend the community against evil. To retain his own health, he must serve his spiritual calling, not his ego.

Psychologically, the trance state is considered an archaic mode of primitive consciousness that involves the body in somatic and kinesthetic behavior. There are states of consciousness that exceed the trance state of the shaman in terms of mystical and magical development. Even in our modern society, we all retain this primitive being within ourselves, and this is why it is still possible to call upon the inner shaman for healing. The trance state includes such phenomenal experiences as possession, mediumship, the hypnotic state, astral projection, psychedelic drug episodes, and paranormal aspects such as ESP. Its range extends from the extreme dissociation of schizophrenia to the ecstasy of mystics and the magical flight of shamans. Ego control is weak or absent, and there is a general amnesia concerning the experiences. Trance is the temporary restructuring of reality orientation. It includes the following states:

1. *Sleep*. In this state images are profuse but the ego/will is absent.
2. *Possession*. This is a state where the individual ego is usurped by a malevolent demon or spirit.
3. *Mediumistic trance*. This trance state is a form of possession where a benign (or dead) spirit controls and dominates the individual ego.
4. *Group trance dances* such as those practiced by American Indians, Sufis, and Voodoos. These are also forms of possession, with paranormal manifestations.
5. *Psychedelic drug states*. These experiences provide premature access to the deep unconscious, and even though they provide vivid imaginal "trips," the ego has difficulty recalling them or integrating them meaningfully and cannot repeat them at will.
6. *Sensory deprivation states*. These produce hallucinations and disorientation.
7. *Hypnosis and Autohypnosis states*. These produce four classic depths of trance.

8. *Shamanistic trance.* This is a high form of trance. The sorcerer's mission is to influence the environment by magic. He is not possessed by spirits, but controls them. He receives and remembers instructions from dreams, and because of his own wounding and recovery has the ability to heal.

9. *Magical trance.* This is a form of "lunar" magic. It uses psychic powers for personal interests. Its form of induction is ritual, and its mode of working is visualization.

Paranormal aspects of the trance state include telepathy, clairvoyance, precognition, psychometry, anesthesia of pain, healing, fire-walking and other mastery over fire, psychokinesis and poltergeist phenomena, astral projection, automatic writing, and psychic surgery. These can all be considered as part of the physical world of phenomena and illusion.

Imagination is Reality!



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LEMURIAN MAGICK

BY MAATI

The drumbeat of our primordial past is sounding, spiralling outward from the depths of a forgotten paradise. Those drumbeats, heartbeats of our foetal human consciousness; they are not heard with ears attuned to the static of fear and screen-speed. Rather the rhythm is intuited in the silent universe of real magickal potency.

The heart of Lemuria, where once it was raised in a dreamlike formation of giant proportions; the heart of Lemurian magick begins again to emit its invisible rays. The body of this ancient land stirs beneath the Ocean of Peace, dreaming of the sun gleaming through jungle and basalt, savage mountains and sweeping grassland, where waves now roll across the widest ocean on this planet.

Lemuria, motherland, birthplace of this race called human. Her womb was pure creative power. Now she dreams of the Sun, longs for his penetration to fertilize the new-aeon worlds. Here is the home of sorcery -- the source of our magick art.

It is said that the continent of Lemuria was destroyed over 20 thousand years ago. Volcanic eruptions of tremendous power tore the land apart and the sea flooded into the steaming rifts and chasms, obliterating almost all trace of this ancient civilization. It has also been said that fantastic sorcery set this fuse alight, an elemental magick of unlimited, uncontrollable power. Its symbol in our world is the "ring of fire" that girdles the Pacific -- a volcanic lip that links us to that inner-earth fire and energy.

Very little remains physically of that great landmass, but New Zealand is one tiny part. These islands are still charged with the vibrations of Lemuria and in the primal atmosphere of virgin forest and unexplored mountains the old gods are a brooding presence. Once magickal contact has been established with these forces, their presence is unmistakable. Welcomed with appropriate ritual their power manifests through the Plutonian depths of the root chakra, simultaneously awakening long dormant areas of the mind so that 'new' faculties become available to the magickian.

In this ancestral magick there is found a very close link with the Polynesian archetypes, (pre Xian), with the ancient Shinto religion of

Japan and the Loa of African tradition. Lemuria could be seen as the nest from which the birds of magick flew, one to each of the 8 directions across the planet, carrying the knowledge of our Spiritual ancestry and the way to 'remember' ourSelves.

Now, as the dreaming body of Lemuria is disturbed by the warlords of earth, their missile testing and exploding of nuclear bombs beneath the ocean of peace, their pollution and genocide of those who are the guardians of earth -- the old gods are awakening and seeking expression through sympathetic minds.

Several years of research into the ancestral archetypes of Lemuria has provided the following alphabet of 16 'letters' or principles, which were more in the form of sigils to manifest certain energies rather than any kind of mundane script. Words brought power into play, their sigils inscribed in sand or rock were acts of creation, reflecting the Kiai, or Tao whose pattern is found in everything from the falling of a leaf to the footprints of insects in primaeval swamps.

The words given below form magickal mantras when used in conjunction with psycho-sexual ritual. "Except for the sensuous impact of flesh there is no meaning" -- for Lemurian magickians sensation was extension of the physical into subtler realms, an interpenetration of worlds made possible through the conjunction of male and female energies. Magick was union of opposites, not the dogmatic utterings of a stale tradition. By becoming one with anything or everything, the magickian could wield tremendous elemental power, a freedom of being hard to imagine in the foxholes of civilization today.

WORDS

Showing the root of some Maori names still today:

MER - Woman, the Sea

MUN - Man

KRIN - Yoni, Vagina

KANA - Phallus (Maori: bewitch, kanakana - witchcraft)

ATA - Anus, a centre of power (Maori: shadow, reflected image)

FANU - Fuck, unite (Maori: whanau - to be born, family)

BANI - Baby

SEL - Suck, Milk

KANA SEL - Semen

BITI - Breast

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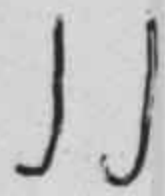

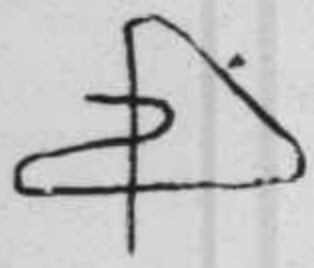





SEL - Suck, Milk

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BITI - Breast

TANE - Tree (Maori: Great God of the forest and fertility. Tane Mahuta - Lord of the Forest)
 TI MANGA - Earth (Maori: Maunga - mountain, mungamunga - desire)
 FSSSH - Fire
 KORA - Dance (of fire) (Maori: fire, spark)
 RA - Sun (Maori: Sun, day)
 ARA - Moon (Maori: awake, talisman, birthwaters, Marama - moon)
 RATI - Star
 YIN - Dog, protector
 RATI YIN - Dogstar
 LAVA - Water
 SUT - Black

**ALPHABET
PHONETICALLY**

A		K	
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Y		N or En	
M		T or Tee	
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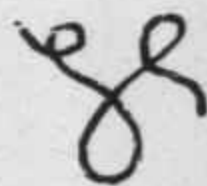
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In the Maori spiritual teachings of New Zealand, or Aotearoa -- Land of the Long White Cloud -- there are found invocations of the ancestors, the living elements, the gods, or atua, who guided their canoes from Hawaiki the spiritual homeland.

At the death of the physical body, turetangata, the spirit body called turewairua travels north to Cape Reinga, the northernmost point of the country where the Pacific and Tasman Oceans meet. There beneath the sea is a sweet water spring, to drink from that spring means to leave the physical dimension, for the spirit Wairua is on its path of return to Hawaiki.

To enter the marae, or sacred center of each Maori tribe, there is a ritual of welcome and challenge to the visitor. The ancestors, tipuna, are greeted, the dead and the living are honoured. Within the ritually carved meeting house there is the whakapapa or history of the people going back to the canoes which brought them here, and beyond to their links with the gods.

There is a similarity in the Maori meeting house with the Voodoo houmfor, temple. There is a sacred post in the meeting house where the dead is laid, poupou. This is the way out for te wairua from the physical world into the world of spirit. The god Tane, the tree his phallic symbol, is another name for Vudu Legba, the Loa of the Knotted Stick, his pole erected in the center of the houmfor. Black and red are recurring colours in Maori design and Voodoo, the female and male energies combined in spiralling form.

In places where the white civilization hasn't yet tamed, the old people will chant their karakia before dawn, young warriors are still brought before the council of 8 elders for initiation ceremonies. A young Maori man spoke of his initiation which lasted three days and nights during which he was not allowed to sleep. Each day at dawn he was taken from the marae several miles to a river to be purified, then three days and nights of teaching, the three baskets of knowledge, toru

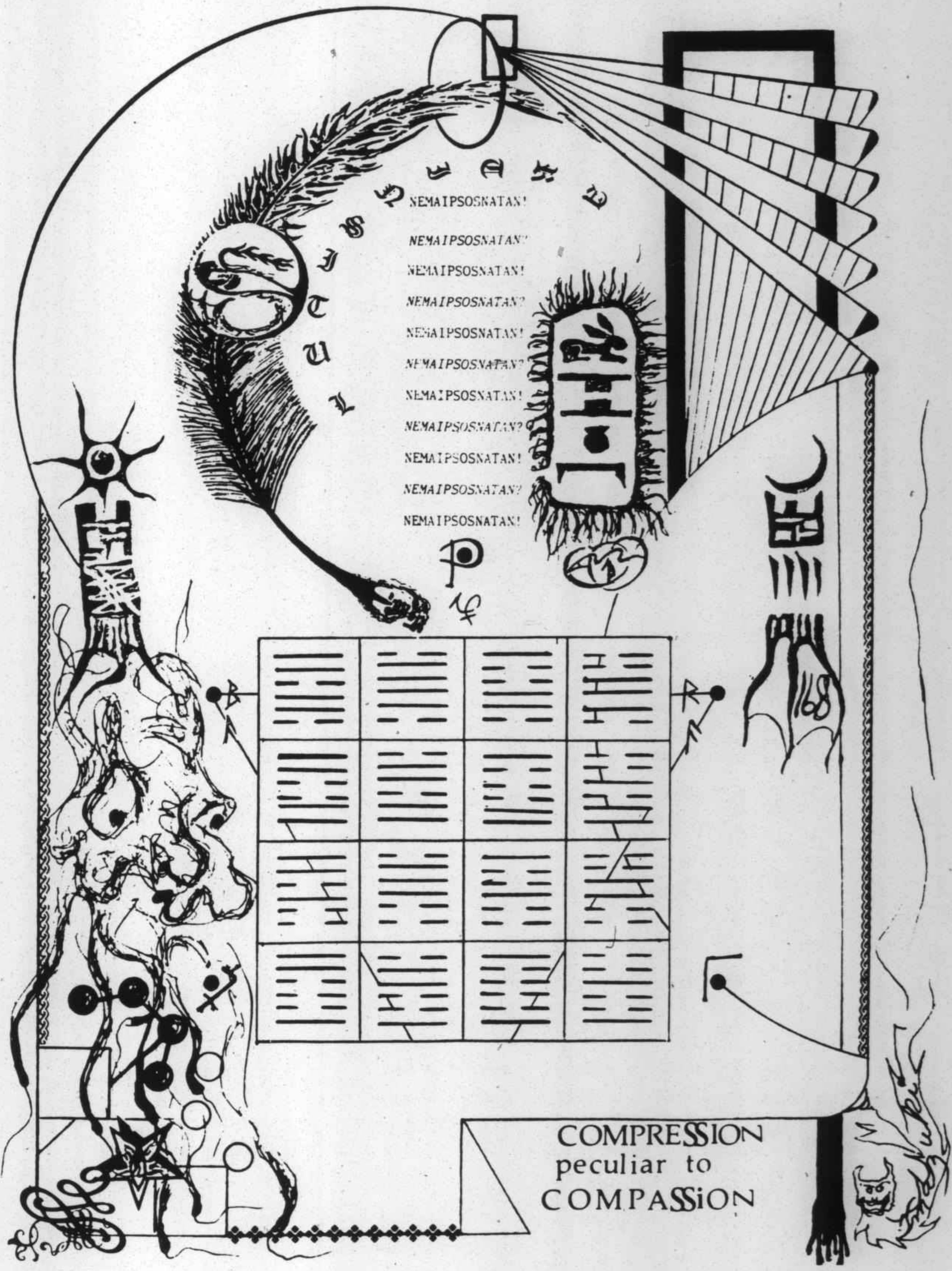
kite shananga. The first of weaponry, the second of herbs and healing, the third of makutu, or magic. Everything had to be memorized and repeated. The old people and kids would prod the warrior awake, tempt him with food which was tapu, forbidden. And so in certain tribes the young people are trained for leadership. (Afterwards there is always a big party).

In the pre-Xian tradition there is a direct link and communication with stellar intelligences. The magic power, or mana, is passed on to certain children, often by a grandfather or grandmother. Some become tohunga, priest or priestess, medium of the atua with the power of the ancestors -- shaman free to travel in all worlds, with the power to kill and heal. The ancient gods are awakened in them and the energies of the Lemurian ancestors find new expression.

There are places in the world where the veil between the physical and other dimensions is thin and easily penetrated. There are also places in the mind where primal atavisms are stirring, seeping into consciousness as cells of our ancient memory are unlocked. The source is the goal, no beginning no end. From silence to silence after the wind has passed

AKE AKE AKE





COMPRESSION
peculiar to
COMPASSION

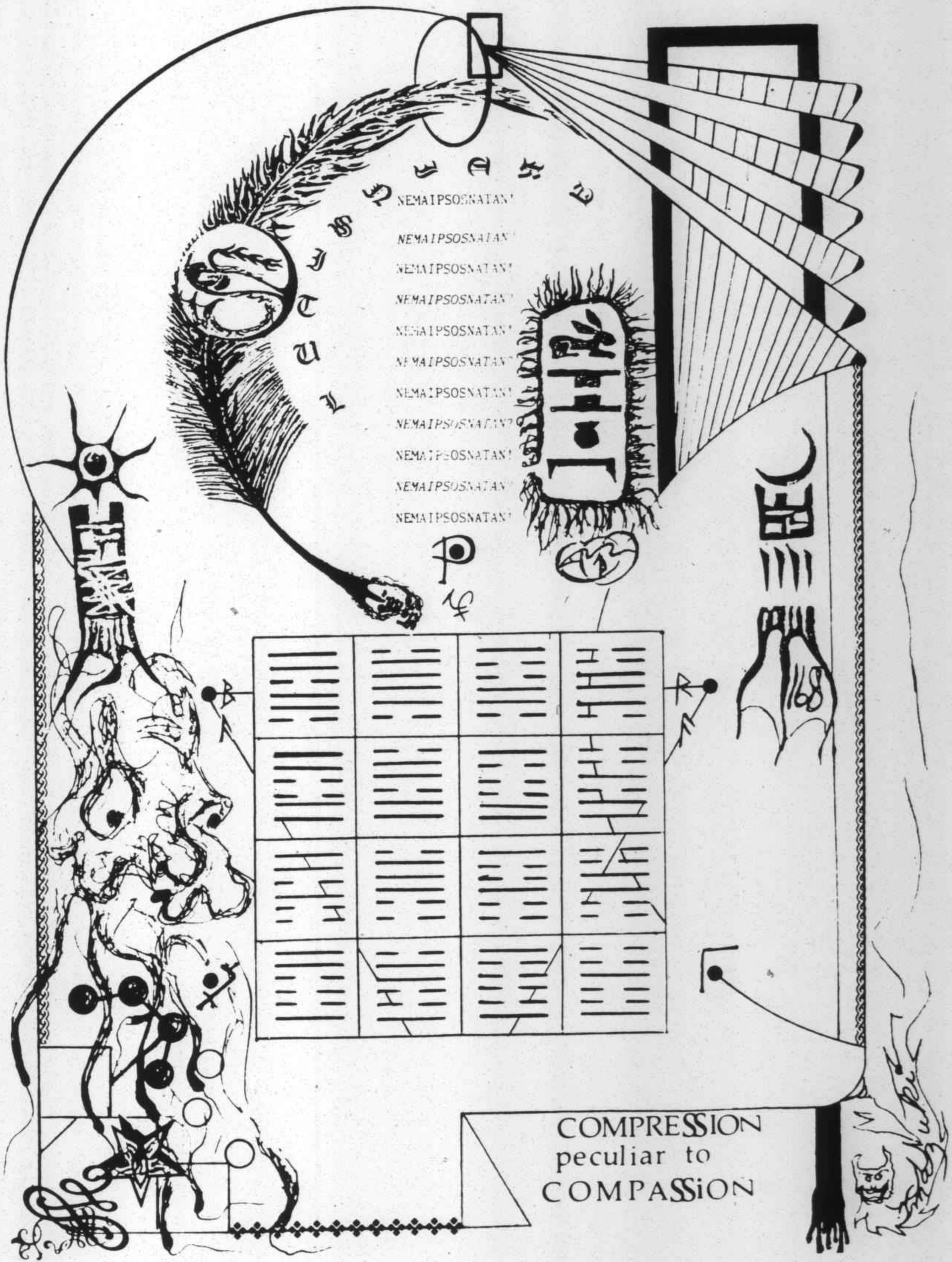
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AKE AKE AKE





NEMAIPOSNATAN!
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 COMPASSION



REFRACTION MOON

IMAZUKI/PANDEMOU NICCI/168 BOBBY'S WAR-ENGINE



BERANSIG

I love the *Timeless*,
The atomized *mountains*,
The exploding bags of *blood*
and *shredded bones*,
The languid commingling
of violent *universes*...

' ∞ '

Pandemou Nicci

168



THE RITE OF THE NAKED FIRE

By Shri Dadaji Mahendranath

Most sects of Sannyasins, of Tantric or Yoga traditions, associated with Shiva, Shiva-Shakti or the Mother Goddess observe the custom, the origin of which is lost in antiquity, of keeping a sacred fire burning in any place where they stay for a period. This fire is lit in a circular Dhunee made of mud and stones, and its lighting is initiated with some ritual. These cults do not worship fire but the Dhunee, once lit, is regarded as sacred and the ashes are used to smear and mark the body and also are given to visitors for the same purpose.

If the rite is performed in a building or home, a metal or earthenware bowl can be used. The fire can be very small and the flames can be fed with Ghee or vegetable oils. Mineral oil, paper or chemicals must not be used. Once the rite is completed the Saddhus leave it to smoulder, and add wood or cow-dung as necessary. If performed in a home or as a private ceremony, it need not be kept burning longer than the actual need. This rite of the Naked Fire is the one used by the Adi-Nath sect of Nathas. The words, originally Sanskrit, are here rendered in English. Only the Mantras of the invocation must be retained in their original form. OM prefaces all Mantras and it is put there to imply that whatever is expressed in the Mantra, it is still only OM.

Attention should be paid to the wording of the rite if it is not to become only a worthless ritual. Each verse expresses basic Upanishad teachings and they can expand one's awareness. Most Sannyasin sects have a strict tradition that they must be naked when meditating, performing the fire rite and, as sometimes done by new young Sadhus, when doing Puja or worship. A rite of this kind is an ideal opening for group meditation or for the practice and teaching of Yoga. In such circumstances one person should light and tend the fire while another chants the Mantras and text.

Fire rites differ considerably among different sects and Guru schools. This rite of the Naked Fire, although modern in its presentation, preserves that Golden Thread which runs through Hindu Paganism and it expresses, most of all, the teachings of Shri Dattatreya and the Adi-Naths. Fire rites in non-Aryan Paganism are not

exclusive to Sadhus and may be performed by householders and students.

THE INVOCATION

OM NAMAH SHIVAYA!

Salutation to the Lord Shiva.

OM NAMAH SHIVAYA!

OM NAMAH SHIVAYA!

HARA HARA MAHADEVA,

*Hara is the Great God, Shiva
Shambu, Lord of the world,
residing at Kashi on the Ganges.*

SHIVA-SHAMBU,

KASHI VISHWANATHA

GANGA!

OM GURUR BRAHMA,

*The Guru is Brahma, the Guru
is Vishnu, the Guru is also
Shiva Maheshvara, the Guru
is the Absolute, Salutations
to the Guru.*

GURUR VISHNU,

GURUR DEVA

MAHESHWARA: GURUS

SHAKSHAT

PARAMBRAHMAN,

TASMAI SHRI GURUVE

NAMAH!

THE ORATION

"One fire, One God, One world, One people;
Ignorance transforms the one into many:
Homage and Salutations to the Naked Fire!"

"As fire burns we destroy delusion and bondage,
Leaving only the white ash of Liberation.
Homage and Salutations to the Naked Fire!"

"Let the fire destroy the drag of the senses,
Pulling us hither and thither in bondage;
Homage and Salutations to the Naked Fire!"

"In the Naked Fire the mind regenerated,
Fit to attain the vision of Reality.
Homage and Salutations to the Naked Fire!"

"As burning releases the fire from fuel,
May mankind be released from bondage.
Homage and Salutations to the Naked Fire!"

"Let the fire burn all Karmas and their power,
Releasing us to attain equipoise and Liberation.
Homage and Salutations to the Naked Fire!"

"The flame in the fire is the symbol of Wisdom;
As Naked Fire let the inner Consciousness glow.
Homage and Salutations to the Naked Fire!"

"Realisation of the Self is Immortality
And the Supreme Attainment is spontaneous.
Homage and Salutations to the Naked Fire!"

"Thoughtless, the fire burns without intention;
In Samadhi we attain that state of Bliss.
Homage and Salutations to the Naked Fire!"

"Like as the Dhunee is the symbol of Shakti
The flame is the Lingam of Lord Shiva.
Homage and Salutations to the Naked Fire!"

"As above, so below. Fuel transforms to ash;
All the worlds of the Universe turn to dust.
Homage and Salutations to the Naked Fire!"

"As fire is inherent in the fuel,
So the soul is inherent in the body.
Homage and Salutations to the Naked Fire!"

"In the fires of Samsara, painfully burning;
May the Grace of the Absolute descend on us.
Homage and Salutations to the Naked Fire!"

"As fire takes the form of the fuel it consumes,
The Immortal Soul takes the form of the body.
Homage and Salutations to the Naked Fire!"

"As flame passes on to other pieces of wood,
So the Soul passes on from body to body.
Homage and Salutations to the Naked Fire!"

"Drink thou the Nectar of Immortality;
Thou art the Naked Fire of Eternity.
Homage and Salutations to the Naked Fire!"

"In the fire of frustration Wisdom is born,
From the womb of the jackal a tiger is born,
From the fire of Wisdom dispassion is born,
From all cast aside Liberation is born.
Then one has done all that which needs be done,
As Naked Fire then shine as mortals all.
Homage and Salutations to the Naked Fire!"

OM NAMA SHIVAYA!

OM NAMAH SHIVAYA!
OM NAMAH SHIVAYA!
OM SHANTI SHANTI SHANTI!!

THE GURU

Sri Dadaji Mahendranath

In the darkness of life a brilliant ray;
The most precious thing in the world today;
Above ambition and struggle for fame;
Aloof from the world of form and name;
Beyond the hunger of want and desire;
The Guru sits calm by his sacred fire.

Disciples at the teacher's feet did learn,
Until they all were Gurus in their turn;
From Gurus of a past beyond all time,
There came the truth in one unbroken line;
So Gurus that have been but now are gone,
Have known the Science of God and passed it on.

Reformers dream their dreams, so very nice,
To turn the world into a paradise;
The Guru knows that though the world is old,
Man has no power to recast or remould;
And though long centuries do pass away,
Men never learn and dream new dreams today.

He knows the mass will never give him ear,
Prefer their life, its hazards and its fear;
To dream that sometime they will have the price,
To turn the world into a paradise.
The Guru sees the world of name and form
A sorry mess in which men are reborn.

He does not seek to wander far and wide
Or ever crave for someone at his side;
For he who knows the Absolute, the One,

Knows there is little more which need be done,
But use some particle of time each day
To guide a soul and help it on its way.

Whither mankind? Where do you stand,
If not on the brink of destruction?

Is there not a great power in everything,
A mystic force which gives it power to be?
While it retains that power it must live
And when the power departs it has to die.
Yet the power itself is eternal
And nothing can work its destruction;
It is the Real, the Immortal, OM.

There is only a single universe
And everything is but a part of it,
Yet in expanse and harmony supreme
The hand of man contrives a poisoned dart.

* * *

Await the day of great corruption,
Sink in the sleep of a poisoned world,
Poisoned by power, pride and politics,
The stench of death that comes of rule and law.

The scientists and leaders join the dance
Around a zodiac now new contrived;
The symbols now are not the ones we loved,
But signs of war, of ghoul, of graves and death;
A regimented death-conformity,
And less of life with every breath intake.
Men rise to preach a share of all the wealth
Yet only bring a greater poverty,
And then to preach a law of equal men
But give to slaves a greater slavery.

The voice of the spirit is the voice indeed
No problem solved by mundane medicine,
For mankind's doom is doom which he has made,
Where only pure immortals will be free.

But who can prophesy or warning give
When fast mad world will never give it ear?
How nature bleeds, her work is all undone
And nothing knows of harmony the more.
Is he not lucky, who while there was time
By yoga travelled to the other shore?

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HYMN TO LORD SHIVA

OM SHIVAM GURUM DEVAM

(HOMAGE TO THE AUSPICIOUS ONE, TEACHER AND ABSOLUTE)

BY DADAJI

I bow to the feet of the Naked Lord Shiva,
Whose body is pure, immaculate consciousness.
I bow to the cosmic power, Shiva-Shakti,
Manifestation of the cosmic consciousness.
I bow to Shankara, Lord of Mount Kailash,
I bow to the feet of his consort, Uma Devee.
I bow to the feet of all Tantrik Gurus.

OM NAMAH SHIVAYA

This is the sunset hour when the Lord Shiva,
Mahadev, Lord of Destruction, ghosts and spirits,
Riding the divine Nanda, his favourite bull,
Goes through the world of men to observe
And with his three eyes sees the souls of men.
I worship the Lord in his form as the Shiva lingam,
Symbol of his creative energy and regeneration.
There is none like him, higher or greater
In all the three worlds of his creation.

OM NAMAH SHIVAYA

Those who wish to break the bonds of ignorance
And seek the attainment of Atma-Jnana,
Follow the pattern he has set for the disciples,
Even to be naked as he, the Lord of all souls.
Though this fleshy and painful human body,
Is only fit to be the food of wild beasts,
Foolish people will dress and adorn themselves
With costly clothes, ornaments and perfumes

Mistaking the body for the real self or soul
Such as they, laugh at Shiva and his saints
Mock the Lord and his devoted followers,
Not understanding that the real purpose
Is to teach the uselessness of the body,
That it is only like an impermanent temple
Whereas, in reality, they are pure divine souls.
Thus does the Lord Shiva go completely naked
With his body smeared with sacred ashes
Wearing matted hair and a garland of bones.
He teaches men to lose their regard for body,
Spurn the quest for wealth, name and fame,
Expect no reward for religious devotion,
To seek only union with Shiva as absolute.

OM NAMAH SHIVAYA

He Mahadev is the cause of the vast universe
And Maya (illusion) is his eternal slave.
He is the cosmic absolute in visible form
Whose consciousness and deeds are inscrutable.

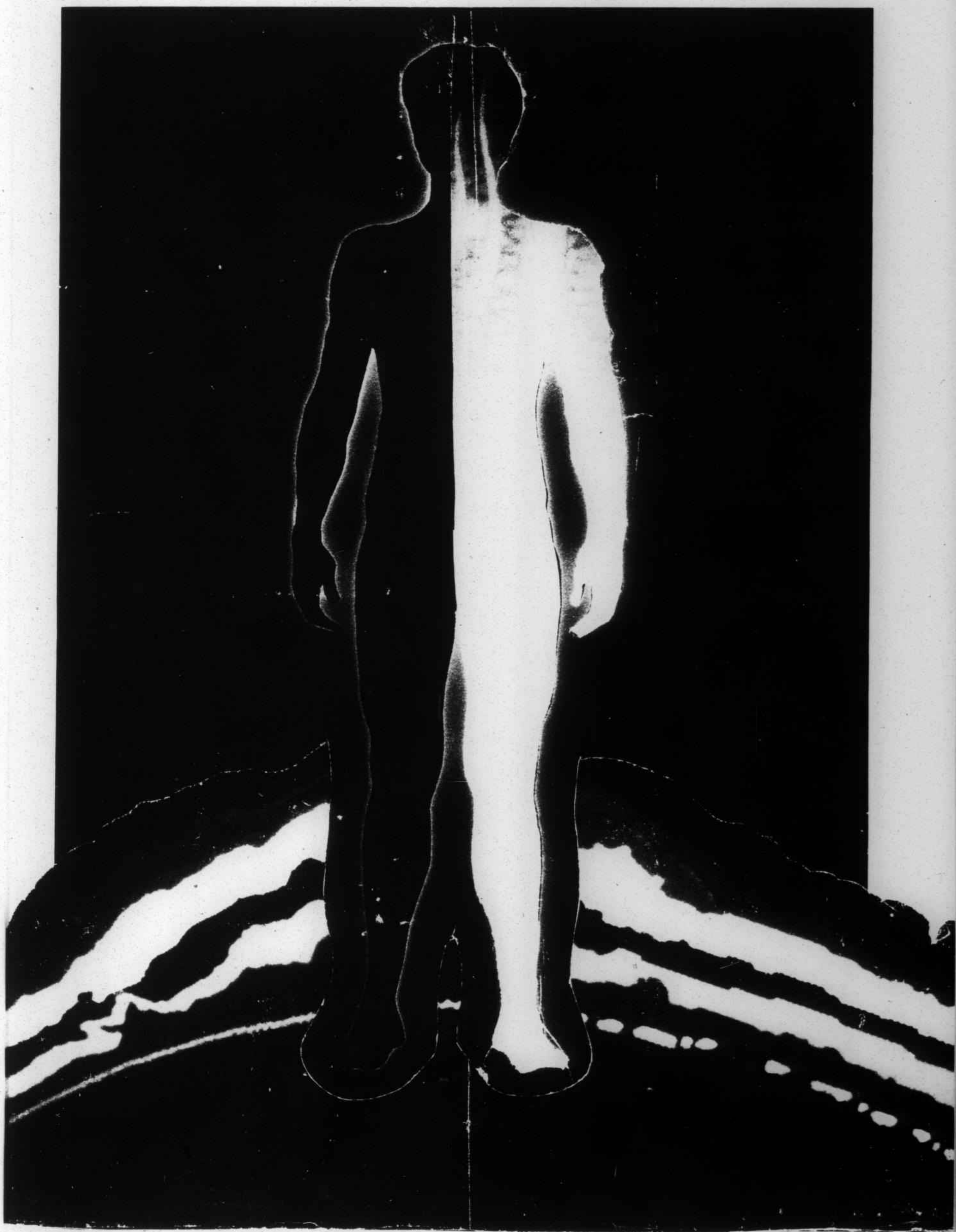
OM NAMAH SHIVAYA

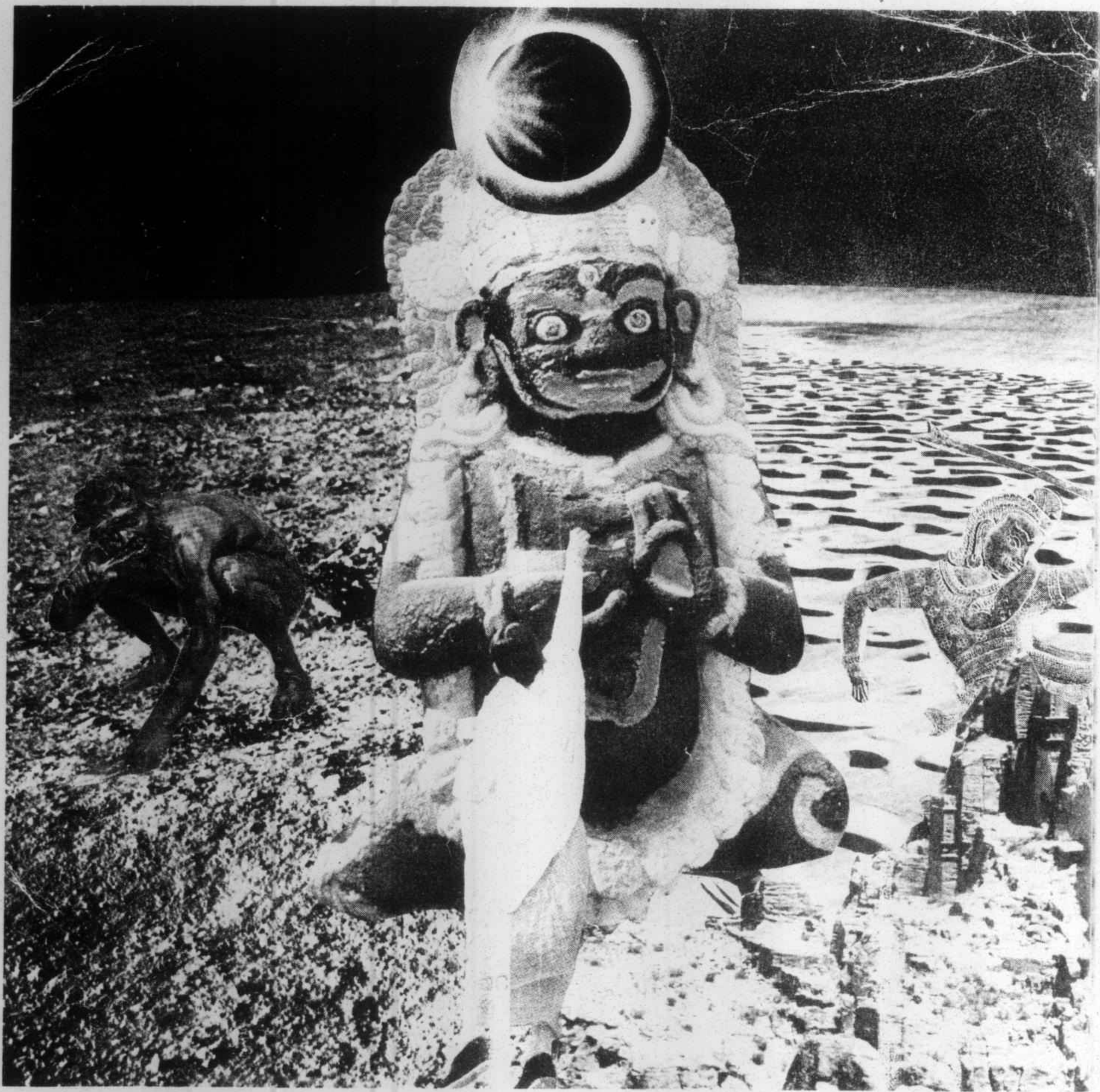
I bow to Shri Vishwanath, Lord of the world,
The actionless Lord beyond all actions,
Beyond the web of duties and obligations,
Free and unattached like the solar orb,
Dwelling in cemeteries rather than cities,
In forest groves rather than temples
His is the natural world beyond all shame.

OM NAMAH SHIVAYA

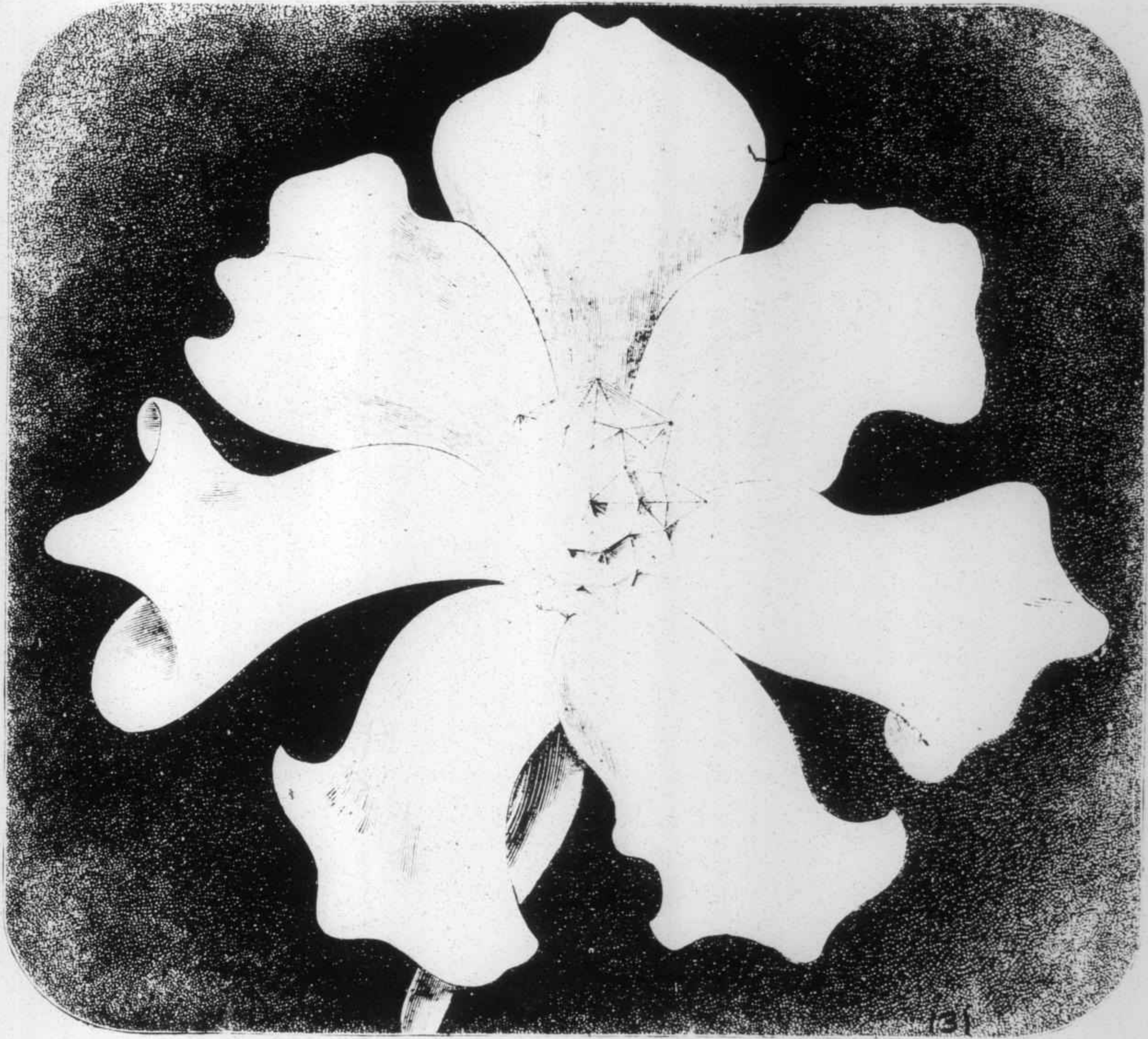
His thousand names are inadequate to describe
But when men know him, they will have everything.

OM SHAKTI SHAKTI SHAKTI





YONI TANTRA



YONI TANTRA

TRANSLATED BY SRI LOKANATH

INTRODUCTION

This translation of the Yoni Tantra is a revised version of the serialised translation published in AZOTH magazine Numbers 16-19. That translation used the Sanskrit text of Yoni Tantra edited by J.S. Schoeterman and published by Manohar in 1980.

For reasons probably of 'delicacy' Schoeterman did not issue a translation of the text with his edition. But there is an excellent introduction dealing with the texts he used and other topics relating to Kulachara.

The statements by many Western commentators that the 'secret sadhana' was hidden by an allusive style are completely exploded by Yoni Tantra. Kaulas were never prone to mince words and the consumption of Yoni Tattva--the mixture of menses and semen-- is described in the clearest of terms in Yoni Tantra.

While ritual sexual intercourse is often alluded to in Kaula and Shri Tantras there are only a few places where the Yoni Tattva is referred to. The chief of these is Yoni Tantra, which could be described as a eulogy of the Yoni and the Yoni Tattva.

THE YONI TATTVA

As long ago as 1913 some details relating to this matter were published by Arthur Avalon in his 'Hymn to Kali' (Luzac 1913). Unfortunately it was obviously felt to be too sensitive a matter and Sir John left untranslated the crucial parts of the commentary which deal with consumption of Yoni Tattva.

The first reference to the consumption of menses and semen in English I have come across is in the Indian magazine 'Values' Vol. XIX No. 5. In an article called 'The Occult World of a Tantrick Guru' by a living representative of the Uttara Kaula and Adinath Sampradayas, Shri Gurudeva Mahendranath, this matter is discussed plainly.

In the course of research into this subject other English books have

been discovered which deal of this subject. The first of these is Elizabeth Sharpe's 'Secrets of the Kaula Circle', (Luzac 1936), a factional account which, while not spelling out what was involved in the process gave dark hints.

In 1973 the book 'Aleister Crowley and the Hidden God' (Muller Ltd) was published. The author is an English occultist, Kenneth Grant. This work refers to the process in oblique and mysterious terms, relating the process to Aleister Crowley's membership of the German occult group Ordo Templi Orientis. Crowley in his 'Confessions' (Jonathan Cape 1968) alludes to this matter saying that "The OTO is in possession of one supreme secret".

From Crowley's diaries it is obvious that the secret he refers to is that of a kind of consumption of the 'Yoni Tattva'. (See 'Magical Record of the Beast 666', Duckworth 1976). The German founders of the Ordo Templi Orientis claimed to have Indian or Tantrick Gurus. However it is impossible to historically verify such a connection.

It is not impossible that the works of Sir John Woodroffe were the main inspiration for Crowley in Kaula matters.

The earliest references to Yoni Tattva in Kaula Tantras seems to be in the 'Kaula Jnana Nirnay' of Matsyendranath (AMMOOKOS 1984):

"In Kaula Agama the 5 pure and eternal substances are ashes, wife's nectar, semen, menstrual blood and ghee mixed together...In occasional rites and in acts of Kama Siddhi the great discharge without doubt and most certainly is what one should do in Kula Agama...One should always consume the physical blood and semen. This, O Dearest One, is the oblation of the Yoginis and Siddhas" (Chapter 8).

"Dearest One, a Brahmin goes to heaven by endless washing of the feet and mouth, whereas one who repeatedly makes a forehead mark of Kundagola or Udbhava menses can destroy various illnesses such as leprosy and smallpox, and is free from all disease in the same way that a serpent sloughs its skin." (Ibid, Chapter 8).

"Blood is the female (Vama) elixir -- mixed with wine and semen it is the Absolute itself!" (Ibid, Chapter 18).

Other Kaula Tantras deal with the subject of menstrual blood in very plain terms. 'Matrikabheda Tantra' (English translation Sothis-Weirdglow 1973) describes the different types of menstrual blood:

"Shri Shankara said -- The first menses appearing in a woman who has lost her virginity gives rise to Svayambhu blood. In a maiden born of a married woman and begotten by another man, O Auspicious One, that which arises is Kunda Menses -- the substance which causes any desire sought for to be granted. Deveshi, the maiden begotten by a widow gives rise to Gola Menses, which subdues gods. The menses arising in the first period after a virgin becomes a wife is the All Bewildering Svapushpa." (Matrikabhedha Tantra, Chapter 5).

The very first chapter of this Tantra deals with a substance called shambal, which is described by the commentary as a wife's menstrual discharge. This substance allows the Tantrik adept to perform various sorts of alchemy.

Vajrayana is a cult of Tibetan Lamaism. In a tantra called 'Chandamaharoshana' (Harvard Oriental Series, 1976) the Lord Chandamaharoshana is made to say:

"Optionally he (the yogin) may secrete or not secrete, having his mind solely on pleasure. If he does, he should lick the Lotus, on his knees. And he should eat with his tongue the white and red of the Lotus. And he should inhale it through a pipe in the nose, to increase his power." ('Chandamaharoshana' Ch.6 v.150.)

There are many points of contact between the Vajrayana and Indian Kaula cults. Matsyendranath, alleged author of 'Kaula Jnana Nirnaya', is also by some accounts the founder of both Vajrayana and Kaula. He is also the human progenitor of the Nath Siddha tradition.

'Kaulavali Nirnayah' (Agamanusandhana Samiti, Calcutta nd) edited by Sir John Woodroffe is a digest or compendium of other Kaula tantras. One of the works it deals with is the 'Chandamaharoshana Tantra' (see above). Summarising Chapter 18 Woodroffe quotes the Tantra as stating:

"...there are people who regard semen and menstrual fluid with disgust, but they forget that the body by which they hope to attain Liberation is composed of these two forms of matter, that the marrow, bone and tendons have come from the father and the skin, flesh and blood from the mother. It further says that there is no reason for man's disgust for excreta or urine, for these are nothing but food or drink which has undergone some change and contains living creatures and the Brahman substance is not absent therefrom...All things are pure. It is one's mentality which is evil." (Ibid, Introduction pp19-20).

SVECCHACHARA

This Sanskrit word means a spiritual state in which an individual may act according to her or his own Will. As she or he is Shiva incarnate there can be no morality, only amorality -- freedom from the rules of the Pashu or beast who is fettered by the mind:

"Bhairava said -- Listen Vira Chamunda to the characteristics of vessels and the way of acting. One may be a child, or a madman, or a king, or like one in a swoon, or like an independent being, or a Lord Hero, or like one who teaches Veda for gain. The way to be is to act howsoever one Wills, Dearest!" ('Kaula Jnana Nirnaya', Chapter 8).

The Yoni Tantra advocates this course in Chapter 7, stating that the ordinary rules for worship are suspended for one who follows Mahacina practise. This word 'Mahacina' is often encountered in Kaula tantras -- it seems to refer to the regions bordering Tibet and China. One following this path is free of all distinctions as she or he is one with Shiva and Shakti, and may act therefore according to Will.

Sveccacharya is the way of the Avadhoot, that is to say a person beyond any qualifications or distinctions. The type and symbol of this way of acting is the Guru figure of India, Dattatreya. The Avadhoot is always in a blissful state, one with Shiva. According to Woodroffe in his introduction to 'Kaulavali Nirnayah':

"It is very difficult for any one to know his true nature. When alone he is like one mad, dumb or paralysed and when in the society of men he sometimes behaves like a good man, sometimes like a wicked one, and on occasions he behaves like a demon. But the Yogi is always pure whatever he may do and by his touch everything becomes pure." (Introduction p. 22).

These descriptions of an Avadhoot echo the Mala or chain mantra of Dattatreya, in which he is described as 'Madman, Child, Devil'.

In the 'Avadhuta Upanishad' (Sannyasa Upanishads, Adyar 1978) Dattatreya is questioned by Samkriti:

"Venerable Lord, who is an Avadhoota? What is his condition? What is his characteristic? What is his worldly existence? (Dattatreya then replies) The Avadhoot is so called as he has discarded worldly ties, and he is the essence of the sentence 'Thou art That'...His worldly existence consists in moving about freely, with or without clothes. For

them there is nothing righteous or unrighteous, nothing holy or unholy." (pp. 1-3).

"For him there is no such thing as sin or virtue. The ethical system of sin and virtue is to protect the minds of the worldly, since the mind is the measure of all things and all things last only a moment." ('Chandamaharoshana' Ch. 8 v. 60).

Again in the text of the Nath Siddhas:

"Bad smells and perfume one should sense as equal. Just as a lotus petal in water is without stain, so a Yogi is unmarred by merit or sin. In one in whom this mental disposition has blossomed there is no difference between killing a Brahmin or the Ashvamedha sacrifice, nor is there any difference between bathing in all the sacred waters or contact with barbarians (Mlecchas). ('Kaula Jnana Nirnaya', Chapter 11).

REVERENCE FOR WOMEN

The Kaulas regarded women Gurus very highly, and there are many examples of Yoginis or female Tantriks. In the Yoni Tantra Chapter 7 we find:

"Women are jewels, women are life, women are, truly, jewels."

This sentence is echoed in many other tantras such as 'Shakti Samgama Tantra', 'Devirahasya' and elsewhere. A woman is the Goddess:

"One should worship carefully a woman or a maiden, as she is Shakti, sheltered by the Kulas. One should never speak harshly to maidens or women." (KJN Ch. 23).

"In Kaula every woman is thought of as a manifestation of the Goddess. No man may raise his hand, strike or threaten a woman. When she is naked, men must kneel and worship her as the Goddess. She has equal rights with men on all levels." ('Occult World of a Tantrik Guru', Dadaji in 'Values' Vol. IX).

In both 'Kulachudamani Tantra' ('Azoth Magazine nos. 20-24) and the 'Brihad Nila Tantra' the Kaula is instructed to recite a mantra inwardly whenever he sees a woman.

"Women are heaven; women are Dharma; and women are the highest penance. Women are Buddha; women are the Sangha; and women are the perfection of Wisdom." ('Chandamaharoshana' Ch. 8 v. 30)

KAMARUPA

Although the Yoni Tantra seems to hail from Cooch Bihar (Kocha), many of the Kaula Tantras are set at Kamarupa, a word which means 'Body of Sexuality'. In Puranic legend this place is the spot at which the Yoni of the Goddess fell to earth after it had been sliced up into 50 parts by the Discus of Vishnu.

According to legend Matsyendranath -- founder of Kaula and Natha traditions -- expounded the Kaula Shastra at Kamarupa. The famous temple of Kamakhya in Gauhati is illustrated below. This form of the Goddess is hymned in the 'Kalika Purana', and in very many Vama or Kaula tantras:

"It is said that female magicians knowing Yoga dwell at Kamakhya Pitha. If one joins with one of these one obtains Yogini Siddhi." (KJN CH. 16).

THE TEN MAHAVIDYAS

These are enumerated in the third chapter of Yoni Tantra as Kali, Tara, Sodashi Chinnamastaka, Bhagalamjkhi, Matangi, Bhuvaneshvari, Mahalakshmi and associated with the different parts of the female Yoni. This list is slightly different from that in 'Todala Tantra' ('Kalika Magazine' Nos. 1-4).

A Mahavidya is a Great Mantra, and these ten seem to be mainly Bengali forms. Sodashi is identical with Tripurasundari. Tara has close affinities with the Tibetan Tara. Reference should be made to 'Rituals of Kalika' (Sothis Weir glow 1983) for details of this great Goddess.

Lokanath Maharaj
London 1984

YONI TANTRA

FIRST PATALA

Seated on the peak of Mount Kailasa, the God of Gods, the Guru of all Creation, was questioned by Durga-Of-The-Smiling-Face, Naganandini.

Sixty-four Tantras have been created, O Lord. Tell me, Ocean of Compassion, about the foremost of these.

Mahadeva said -- Listen, Dearest Parvati, to this very secret one. You have wanted to hear this 10,000,000 times. O Beauteous One, it is because of your feminine nature that you continually ask me.

You should conceal this by every effort. Parvati, there is Mantra Pitha, Yantra Pitha and Yoni Pitha. Amongst these the foremost is certainly the Yoni Pitha, revealed to you from affection.

Listen closely, Naganandini! Hari, Hara and Brahma -- the Gods of Creation, Maintenance and Destruction -- all originate in the Yoni.

A person should not worship the Yoni if he has not the Shakti Mantra. This initiation and Mantra is the Deliverer from Hell.

I am Mrityunjaya, beloved of your Yoni, O Devi. O Surasundari, I always worship Durga in my heart lotus. This liberates the mind from distinctions such as Divya and Vira. O Lady Goddess, worshipping in this way Liberation is placed within a person's grasp.

The worshipper of the Yoni should prepare the Shakti Mantra. He gains wealth, poesy, wisdom, omniscience. He becomes the 4-faced Brahma for one hundred million Aeons.

What is the use of talking! To speak of this avails naught. If a person worships with menstrual flowers he also has power over Fate. Similarly, having done much puja in this way he may become Liberated.

The devotee should place a Shakti in a circle who is wanton, beautiful, devoid of shame and disgust, charming by nature, supremely alluring or beautiful. Finally, after giving her vijaya, the devotee should worship her with utmost devotion.

On his left he should place her, and should worship her hair-adorned Yoni. On the edges of the Yoni the devotee should place sandal and beautiful blossoms. There, indrawing the Goddess, he should do Jiva

Nyasa using mantra, having given her wine and drawing a half-moon using vermilion. Having put sandal on her forehead the devotee should place his hands on her breasts.

Having recited the mantra 108 times in her arms, Loved One, the devotee should caress both breasts, having previously kissed her on the cheek. The mantra should be recited 108 or 1008 times in the Yoni mandala.

After having recited the mighty mantra he should recite the hymn with great devotion.

At the time of worship the Guru should not be present. I am the worshipper. If the Guru is present there is no fruit, of this there is absolutely no doubt.

The worshipper, using great efforts, should make the result of the puja over to the Guru. Having made three offerings with hands full of flowers he should bow again to his own Guru. The wise man should by every means offer to his Guru, putting the hands together in the sign of obeisance.

Having done Yoni Puja according to these methods the devotee attains whatever is desired -- of this there is no doubt. The fruit of this is life and enhanced vitality, having done Puja to the Great Yoni -- which delivers one from the Ocean of Misery.

SECOND PATALA

Devi said -- God of Gods, Natha of all the Cosmos, cause of Creation, Maintenance and Destruction, without you there is no Father just as without me there is no Mother. You have declared the ultimate way of Yoni Puja through sexual intercourse. Which types of Yonis should be worshipped, and which are auspicious?

Mahadeva said -- The Actress, the Kapaliki, the Prostitute, the Washer Girl, the daughter of a barber, the Brahmin girl, the daughter of a Shudra, the little cowmaid and the flowergirl -- these are the nine renowned Maidens. Otherwise any maiden if she is artful with wanton eyes (is suitable). The devotee should worship the mother's Yoni and should have intercourse with all Yonis. He may have intercourse with any woman between the ages of twelve and sixty.

Daily he should worship the Yoni using the Five Tattvas. Through the doctrine of Seeing the Yoni he gains the merit of bathing at 10,000 sacred sites.

The forehead mark should be made from the Yoni Tattva and dress should be of the Kula type. The type of material used for sitting on and the worship should be of the Kula form.

Firstly, in intercourse, the purified worshipper should draw the Shakti to himself by her hair; and should place his lingam in her hand. The Lingam Puja and the Yoni Puja should be done according to the rules. Beloved One, red powder and sandal should be smeared on the lingam.

The lingam should be inserted into the Yoni and there should be vigorous intercourse. He who employs this method attains the Highest Essence. The devotee should worship employing the Yoni Tattva, of the form of Yoni, the Deluder of the World, at night when it is Full Moon, at a crossroads, O Devi.

Having gone to a cremation ground, offering cooked fish, milk, food and meat, he becomes like Kubera, the God of Wealth.

A yantra of yoni shape should be drawn on the ground and the mantra recited. Having read the Kavacha, Devi, a person should recite the 1000 Names. He becomes a son of Kalika, and Liberated. Having offered meat-food in a deserted place, and having repeated the mantra and the hymns a man becomes a Lord of Yoga.

A person becomes Shiva on Earth having seen the Yoni full of menses after having bathed and having recited the mantra 108 times. One should recite the mantra having offered both one's own semen and the Yoni flowers.

Cooked fish, hen's egg, mouse-flesh, buffalo-flesh, human-flesh, wine, meat and ground cereal should be offered at night.

Wherever this great place (of offering) is, therein plays the Highest Essence. One should be naked, with dishevelled hair, sitting in a cross-legged position. At all times and everywhere the mantra should be recited when in the great Yoni. One should worship the essence of Devi, the Shakti in the form of a Shakti. Doing this a man attains the four aims of mankind -- Dharma, Artha, Kama and Moksha.

Sadhakas should together at night offer using wine and meat. By every effort a sadhaka should have intercourse in the Yoni, having previously caressed the Shakti's breasts.

The Shakti becomes the Goddess, if loving is done in the Viparita fashion. Instantly the sadhaka becomes regenerated and fully alive by using the water from washing Yoni and Lingam.

Having worshipped the Great Yoni, according to rule, one should make an offering. The water of the Yoni is of three kinds, and one should offer it to the Shakti. O Mahadevi, having mixed the water with wine the purified sadhaka should drink it.

The Supreme Woman should be pleased by offering clothes, perfumes and jewels. One should worship the Vidya whilst in the Yoni and Lingam, at nighttime, according to the ritual injunction.

The highest sadhaka should mix in water the effusion from Yoni and Lingam, and, sipping this Amrita, nourish himself with it.

THIRD PATALA

Now I will speak, Great Lady. Listen very attentively! By every effort this should be concealed, never reveal it. Revealing it (causes) lack of siddhi. Revealing it causes death. By revealing it mantra is destroyed. It could be that revealing it (causes one) to be torn to pieces.

The miraculous Yoni Tattva Tantra is the best of all Tantras. Because of affection this very hidden Tantra is revealed. The only evil in sexual intercourse is disgust for blood and semen. He who mixes them with wine is the discriminating one in worship.

How can one be wicked on account of the Shakti Mantra? Having worshipped the Great Yoni the magician should worship with the flesh of goats, sheep, men, deer, mongoose, buffalo, elephants, cows, jackals, lions, horses and tortoises in devotional mood.

10,000,000 Kulas arise using the Yoni doctrine. If one worships the Yoni there is equivalence to the Sun and the Moon. Should one use Yoni Tattva oblation never again is one born on Earth. One is born in due course in wondrous Devi Loka. There resides the powerful magician, the Great Lord, conjoined with his Shakti. One should do all acts, japa and so forth, employing the excellent Great Conch Rosary.

Without the 5 Tattvas what can be achieved by men? All is without result and one may fall into hell and baked in pots 'til the end of the

world.

The sin acquired in a myriad of births is immediately destroyed if one should worship, offering into the mouth of the Yoni. Combining semen with menses or Svapuhspa menses and taking this in the hand one should carefully offer it into the Yoni.

One becomes a son of Kalika, and therefore renowned. At the Yoni base is Devi, and in the Yoni Naganandini. Kali and Tara are in the Yoni Chakra, and Chhinnamastaka in the hair. Bagalamukhi and Matangi are on the edge of the Yoni. In the Yoni aperture are Mahalakshmi, Shodashi and Bhuvaneshvari. When worshipping the Yoni one certainly worships Shakti.

One should worship giving bali of birds and other living creatures and with blood. For the magician who says "Aim Aim" at the time of worship the Yoni is auspicious and gives both Enjoyment and Liberation. A Yogin is not an enjoyer (Bhogin) and, similarly, a Bhogin is not a Yogin. If one is a Yoni worshipper one is a Kaula, a being who has both Yoga and Enjoyment (Bhoga). Without worship of the Yoni all worship is vain, O Durga!

In the centre of the Yoni is the foremost one, Chandali, Lady of Hosts. Through this type of worship one becomes my equal, most certainly.

What use are meditations, reciting mantras, giving gifts, Kula nectars? Without worship of the Yoni all are fruitless, O Durga.

If one is incapable of giving whatever is to be offered in my sadhana one may exclusively be devoted to Yoni Puja. A magician should worship with clothes and jewels. Having worshipped the great Yoni he should then go into the circle.

Prostrating oneself like a stick one should then show the Yoni Mudra. Durga becomes pleased with a magician who has devotion for the Yoni.

What use is there of many words? The Yoni which has bled is suitable for worship. One should not worship a Yoni which has never bled. From worship of a Yoni which has never bled there is loss of siddhi on every occasion, O Devi.

FOURTH PATALA

All japa and so forth is to be done according to the rules of Mahachina. The characteristics of Yoni worship are thus declared by me to you, O Devi.

Although to be kept secret, it is revealed from affection for you, O Lady of the Gods. In the country of Kocha near Yonigart on the west side of the Ganges is the renowned Madhavi. Having gone there one may gain the spiritual vision of the Yoni, O Maheshvari.

Here, O Devi, every night I became exclusively devoted to the worship of the Yoni. Practising religious mendicancy I go there always.

There is no Yoni on Earth resembling the beautifully rounded Yoni of Madhavi, and the firmness of Her breasts.

Using this method when worshipping Her causes Shivo'ham. Listen, Parvati! Krishna, having worshipped Radha's Yoni became God Krishna. Shri Rama Janaki Natha worshipped Sita's Yoni. O Sundari, having killed Ravana and his clan he went to Ayodhya City and took there a beautiful residence.

Vishnu, Brahma, the Saints (up to Brahma's hair tuft) and Myself are all born from the Yoni.

What knowledge equals the magnificence of the Yoni Tattva in the Three Worlds? Without the five Tattvas of wine, meat, fish, grain and intercourse all is fruitless Devi.

Of all things the highest is Veda, and better than Veda is Vaishnava. Better than Vaishnava is Shaiva, and better than Shaiva is Dakshina. Superior to Dakshina is Vama, and better than Vama is Siddhanta. Higher than Siddhanta is the Kaula in whom is desire for the Yoni -- like a sun shining in the sky or a veritable Meru to mustard seeds.

The preeminence of the Kula is sung of in all the Tantras. By the power of good fortune one is knower of Kula. Using suitable foods one should please and worship by every effort. The best magician is exclusively devoted to Yoni Puja.

Using this revealed method one becomes accomplished, there is no doubt. According to the speech of Pashus there exists only the sexual intercourse of beasts. If Daivas there is exclusive devotion to the Doctrine of the Yoni, Great Goddess. Making a forehead mark of Yoni Tattva one becomes pure.

In this book feeding Kumaris and feeding Kulinas are the two chief things. O Durga, there is no doubt about this.

Within a Shakta, outwardly a Shaiva, in gatherings a Vaishnava -- in

various forms the Kaulas wander on Earth. Alone in the family lineage of a thousand generations is a Kulina pure, O Naganandini.

Whosoever washes the feet of a Kulina purifies his home and body, most certainly. In whichever country a Kulina lusting after the Yoni is born -- that place is worshipped by the gods Brahma, Vishnu and Shiva. Giving to a Kulina gives endless gifts in return. Offering into the hands of a Pashu is fruitless in every way.

It is impossible for me to speak of the magnificence of the Kulina! Whoever satisfies a Kulina is liberated by 10,000,000 Kulas. I bestow Grace only via Kula Yoga, this is without doubt. Of the four Ashramas of Man the state of being an Avadhuta is the greatest, O Devi.

I achieved the status of Mahadeva through Kula Yoga and by exclusive devotion to the worship of Yoni of a maiden or a beautiful woman one should worship the Yoni of a sister or of a female pupil. Daily one should worship the Yoni, otherwise one should utter the mantra. Without Yoni Puja one should not do useless Puja, Dearest. Otherwise one may worship on Earth by reciting (a mantra).

FIFTH PATALA

The Guru is clearly Shiva, and his partner is the true form (of the Goddess). The Kaulika goes to hell if he has sexual intercourse with her. The best kind of magician should have intercourse with all other female's Yonis. On whosoever's forehead the Yoni Tattva is visible there too (cluster) Devas, Demons, Yakshas and the 14 Worlds.

If the twice-born Kulina should do Her mantra during the Shradda (rite) his ancestors dwelling in heaven give him results, O Sundari. Intoxicated (by bliss), they sing and hymn his praises.

In the mutual rubbing of the lingam and Yoni is great magic. The highest thing in recitation (of mantra) and magic is the outflow of semen and feminine effusion.

The mighty magician, the doer of the injunction, should offer the augmented substance to the Yoni region having mixed the semen and Yoni Tattva together.

From the lotus feet (of the woman the Grace of the Goddess) showers down. At the time of magic one should abandon any other

method.

The wise man, following the rules of Kaula Shastra, should caress that Yoni. If one should do puja of a mother's Yoni one should prepare it. Having worshipped it according to rule one should not have intercourse. One should have intercourse with the Yoni that bleeds.

If by good fortune one is the partner of a Brahmin girl one should worship her Yoni Tattva, Dearest. Otherwise one may worship other Yonis.

In Pashu Initiation without the Five Tattvas all is fruitless. One should resort to a Kulaguru initiating one into Shakti by every effort, O Durga.

If a magician should consume the (the Yoni Tattva) while being Pashu Initiated his initiation and his rules cause black magic.

Therefore, by every effort, one should resort to a Kulina Guru. If one wishes to do (Yoni) puja one should resort to a Kulina Guru. Only then does a Yoni bestow Grace -- like Sita's vagina for Ramachandra and your Yoni for me.

If one should worship a Yoni adorned with hair, one becomes like a king. All of one's acts become all fruitful, there is no doubt.

If one should mark oneself with a forehead mark of Yoni flowers one becomes very wealthy. O Devi, marked with red in this fashion one dwells in the Heaven of Durga.

Parvati said -- Ocean of Compassion, by what method should one worship the Yoni, which is the essence of the Cosmos? If you or a magician should worship the Yoni, how does it bestow Grace? Speak of this to me! I want to hear all of this because of my great curiosity.

Mahadeva said -- The magician who wishes to worship the Yoni, which is the form of the Cosmos, should cause an erection and should insert it into that thing which is Shakti Herself.

The vagina is Mahamaya, and the penis is Sadashiva. Worshipping these one becomes liberated whilst still living, there is no doubt. One should offer animal sacrifice, flowers and so forth. If one is incapable of this one should worship with wine, O Durga.

One should do pranayama and my 6 limbed worship in the region of the Yoni, Dearest One. Having recited the mantra 100 times at the base of the Yoni one should rub the lingam and the Yoni together.

The manner of proceeding for all magicians is thus declared by me. O Deveshi one should never reveal this Tantra! One should not give it to

another's disciple, nor to the undevoted. The Yoni Tantra is revealed from love of you, O Mahadevi.

SIXTH PATALA

If one should gaze at (a Yoni) at bathing time the life of a magician becomes fruitful. There is no doubt of this, Deveshi!

One should look at one's partner's Yoni, at another woman's Yoni, the Yoni of a maiden -- or, in the absence of a maiden's Yoni one should look reverentially at the Yoni of a female pupil.

One should never worship the Yoni in front of Pashus. Employing the Yoni Magic method one definitely becomes like Vishnu -- of this there is no doubt.

Whosoever (practices) this is praised by the Gods and Demons in Heaven and the Underworld. Only one who acts with Vira Magic is liberated from sorrow.

This well balanced magic is revealed from love for you. If one who worships the Yoni Tattva enters a dispute, having conquered all his enemies becomes ultimately victorious, O Durga. What is the point of bathing in the Ganges? What need is there to resort to sacred places? There is nothing equal to devotion to the Yoni. Acting otherwise is useless.

O Deveshi, even with my 5 mouths I am unable to speak of the magnificence of the Yoni!

Listen Naganandini! By your Yoni's Grace I became Mahadeva!

Whichever magician should have intercourse in a woman's Yoni becomes liberated from the great unhappiness which is the terrible Ocean of Samsara. What point is there of many words in this matter? Listen Parvata-Sundari! There is nothing praised in the world more worthy of praise than the Yoni Tattva.

Without it, O Devi, how is it possible for Shiva or Vishnu to speak? How could I be capable of wickedness? How could I be capable of anything, O Mother Durga? How is it possible for me to describe your great receptacle of riches?

Devi said -- Mahadeva, Natha of the whole Cosmos, Cause of Creation, Maintenance and Destruction, the acts relating to Vira Magic

have been heard from your mouth. The various rules of the usual kind of magic have been heard. How can one be an unbeliever if he has heard this declared by you, O Deva? Share this sacred trust Mahadeva! Remove any doubts I may have.

Mahadeva said -- Listen Most Beautiful Parvati Naganandini! Listen with great devotion. Listen attentively to that which one should never reveal even at the risk of one's own life. You should always conceal it as if it were your own Yoni O Deveshi!

The secret I reveal to you is true, true, there is no doubt. Practising it one is never immersed in the Ocean of Being. The Yoni is Mahamaya Herself the Lingam is the form of Sadashiva. Oblation should be with their effusion and with wine and flesh Sundari.

One should bring together the Yoni and the lingam and should worship the Tattva, O Sundari. In this certain thing one should place oneself and give everything to Shakti. One should satisfy using the Five Tattvas in the form of the vagina, which is the whole Cosmos. Revealing this one commits Brahmicide O Deveshi!

O Durga, this sacred trust is known to be of very great merit. One gains siddhi and liberation from this sacred trust. Unless (one knows) this sacred trust one certainly goes to hell, Deveshi. Yoni Magic is the greatest of all magic.

If one should worship the Yoni, having enjoyed and having drunk one is freed from the defects of 10 million births, which are destroyed instantly.

Liberation is achieved via enjoyment. Happiness is gained through enjoyment. Therefore, by every effort, a magician should become an enjoyer. The wise man should always avoid blame, disgust or shame of the Yoni. Unless one worships the Yoni by the method of Kulachara even 100,000 acts of magic are useless.

If one should lick the elixir at the edge of the Yoni evil in one's body or in one's house is certainly destroyed. What point is there of bathing in the Ganges or in other holy waters? In this matter relating to the powerful magician who always worships the vagina what use is there of many words Dearest?

Listen, O One-Dear-To-Me-As-Life-Itself. This magic of magicians is the best of all methods. Unless one (does magic) with the Five Tattvas and not just four all is fruitless. Unless one uses the Fifth one is not a Shakta having both happiness and liberation. Unless one uses

the wine of Shakti all becomes fruitless.

One should drink the leftovers of both the Shakti and the Hero. Having done this, and having worshipped the Mahayoni always, and having enjoyed and having drunk, O Maheshani, one should eat inside the circle. One should take a rosary made of tulsi and do recitation in a temple of Hari.

After reciting the mantra and various narrations and lesser narrations one should then recite the best stories of Shri Hari. Hari is described as being the sum-total of all beings. One should slay beasts in that place (?).

This is the quintessential secret of magic, by practising it one becomes wealthy. One should not do this most excellent magic in front of Pashus, O Parvati.

If one should worship the Yoni bowing thrice with a flower those (offerings) destroy all karmas, and there is nothing unattainable in the Three Worlds.

SEVENTH PATALA

Now I speak of the ultimate magic of heroes, O Maheshani. Whichsoever magician knows this becomes liberated whilst living. The essence of the Divya is divinity, the chief element in a Vira is strong-mindedness.

In whatever country a Vira resides that country is worshipped by the gods. One may gain the fruit of bathing in 10 million sacred waters by seeing a Vira. Having offered water into the hand of a Vira one becomes liberated by a host of Kulas.

If one should please a Vira what is there in the Three Worlds which cannot be achieved? The time when Viras recite mantras is better than any other time.

The master magicians ('best sadhakas) should recite mantra within the Yoni at a place where there is a Shiva Linga, at the root of a Bilva, in the cremation ground, in an isolated spot, or in a house. The best of all food one should worship with is that filling one's own (Shakti's) womb. Unless one uses wine and flesh one dies speedily, O Devi.

Therefore, having consumed and having drunk one should then

consume (Yoni Tattva) on Earth. Of all food one should worship this food fearlessly. O Maheshani, sexual intercourse in every kind of Yoni is widely praised.

Always one should smear on one's forehead a line of menstrual blood or sandal paste or semen. O Durga, for Viras this is the core of true bliss.

Now I declare the magic which gives results above every other kind of magic. For bathing and so forth, purification, summons, recitation, magic, mental worship, oblation -- any time is good. There is no such thing as an inauspicious time. There is no difference as to whether it is day or night nor whether it is the 14th day of the waning Moon nor whether it is the Twilight Time.

In the matter of robes, seat, place, house, bodily contact and so forth one should maintain internal purity -- here one should not be dualistic.

There are no rules relating to direction or time, nor rules relating to place. Also there are no restrictions relating to best time for recitations relating to best time for recitation of mantra nor time for worship nor rules relating to animal sacrifice.

One should never make distinctions relating to women and should refrain from dualism in the magic of women. The magician should go to a woman and should touch and look at her. Having fed her one should recite the mantra and consume the substance according to one's desire. Thus are declared the characteristics in acts of Vira Magic according to one's own True Will (Sveccha).

Women are divine, women are life, women are -- truly -- jewels. One should always have intercourse with a woman and should meditate, whether she is one's own woman or not. That which has been spoken of to you is the All Self or Being Essence concealed in all tantras. This injunction relating to Vira Siddhi has been revealed from love for you.

At the time of consuming the substance firstly one should offer it to one's Shakti. Otherwise -- at first one should cast water into the vagina. Having gone to a deserted cremation ground the magician and his Shakti should have sexual intercourse after having enjoyed food and reciting the mantra.

Now listen to the time when the semen-menses is emitted, O Parvati-Sundari. If one should worship the Yoni Tattva, making a forehead mark of it, all defects and evils of 100 births are destroyed

instantly.

The mantrin should recite in an old house, in a place where ghosts abound, or in a deserted place. At the risk of one's life one should not show it to Pashus!

Vain is Vira Magic without wine, useless is it without sexual intercourse. Unless employing the Pancha Tattva, O Durga, a Vira fails on this planet.

For this reason having consumed and having drunk the mantrin should recite the great mantra. This magic of Viras is the best of all magic Dear Goddess!

What point is there of 100,000 acts of Divya or Vira Magic? What point to 100,000,000 recitations or 100 ritual preparations of the mantra? What use in going to 100,000 holy bathing places? What point to gifts or self-mortification?

Devoid of vagina all are equally fruitless O Maheshani! Using the Yoni Puja technique one attains one's share of all magic. From oblation with Yoni Tattva the ancestors reside in Heaven.

One should always caress a nubile Yoni! If one should divert oneself in the urgent dance having prepared the cavity of the Maha Yoni then one is liberated from defects and stains of all births by the hosts of Kulas.

If a devoted person of contemplative mind should specifically worship the maiden Yoni of a beautiful female pupil with scent and flower, then having enjoyed happiness here on Earth he comes to dwell in Devi Loka.

In the absence of scent and flower one should do the magic with wine. At the time of magic, O Deveshi, he should do Vishnu magic, Vishnu nyasa then recite praise.

EIGHTH PATALA

The Kaulika Natha at the time of Vira-magic knows her (his Shakti) to be Urvashi, who is Womankind in the Three Worlds. Unless one employs sexual intercourse there is never liberation, whether from Shastras, Shrutis, Smriti, Puranas and so forth created by me. Listen O-One-Dear-To-Me-As-Life of the destruction of the mental predisposition of Pashus. One should worship a nubile Yoni in a highly

ecstatic way.

Whosoever in this Kali Yuga should with supreme devotion recite (the mantra) specifically towards the Yoni -- which is the Core of the Cosmos -- for him Liberation is within reach.

Amongst thousands of magicians and tens of millions of worshippers fortunate are they who do Kali-Magic.

Kali is the Mother of the Universe and of all Shastras, quite certainly. By remembering Kali one is liberated from the fetters of the Pashu.

Having recited the great mantra of Kali one becomes Kali's son, there is no doubt. This is true, true, true, true without question!

Just as for Kali so for the Vidyas and methods of Tripura, Sodashi, Bhuvaneshvari, China-Tara, Maha Lakshmi, Matangi, Sundari, Bhairavi, Dakshina and Tarini. Success cannot be achieved save with the method of China (Achara).

Whatever mantra one is initiated in, this is the best method. Without this sacred trust one becomes unsuccessful and therefore is again reborn.

That which is written here in the Yoni Tantra all sadhakas should do according to their own wills.

O Maheshani, one should meditate oneself as being absorbed in the Yoni Chakra, with Yoni on one's mind, Yoni in one's ears and one's eyes. All magic is vain unless with the Yoni, O Mighty Lady! Therefore one should reject other magic and do Yoni Puja. Unless devoted to the Guru there is no siddhi, O Maheshani.

End of the Yoni Tantra



REVIEWS

POINTING AT THE 'NEGATIVE WAY'; THE WORKS OF WEI WU WEI

Reviewed by Hermeticusnath

*"The Doctrine is the doctrine of non-doctrine,
The Practice is the practice of non-practice,
The Method is meditation by non-meditation
And Cultivation which is cultivation by non-cultivation."*

Wei Wu Wei
All Else Is Bondage, XXXII

Having written and destroyed three reviews of Master Wei Wu Wei's books that lead one to the brink of the unnamable, So be it. Let me first say that Wei Wu Wei is a Taoist-Chan Zen-Buddhist practitioner who also professes being an esoteric Christian and Vedanta follower. Ah, do we detect a universalist approach? An eclectic rehashing of the old theme that 'all paths are one' etc? Absolutely not. Wei Wu Wei's message is very simple; there IS NO MESSAGE.

How can words communicate this? If every conceptualization is a flaw, an error that keeps our 'split minds' from apperceiving with 'whole mind', than this includes every thought and every word uttered. This is because speaking about anything infers an 'I' to be speaking and an object to be spoken about; neither of which exist. These thoughts are not original and Wei Wu Wei, in the forward to All Else Is Bondage, states that his work is merely the continuation of the work of the great Masters of the past. In short, his works..."...seek to embody in modern terminology the heart of the apprehension of the Sages of all Ages."

Lao Tzu said: "The Tao that can be spoken of is not the Tao." So why print book after book about the unnameable, ungraspable noumena behind what we think of as reality? Because, as Wei Wu Wei says, direct transmission of this gnosis is not available (from 'Mind to Mind') to most people because so few keep the lineage of transmission alive. His goal, clearly stated, is to point at the 'Negative Way,' to create

little signs that indicate from many angles the unnameable path (which is not a path), the undiscussable actuality of VOID (but not void because VOID is also a 'thing'). I love Wei Wu Wei because he leads you through ontological mazes that cause you to give up a precious preconceived concept at every twist and turn until you are teetering on the edge of the abyss and then he cheerfully kicks you over the edge. He alternates very well organized arguments with dialogues and short koans that combine well and leave your head spinning. His books led me to follow his advice and read the words of the Masters that inspired him. These include Lao Tzu, Chung Tzu and Huang Po among others.

All Else Is Bondage is the shortest and most succinct encapsulization of Wei Wu Wei's teachings. It is subtitled 'Non-volitional living' which is the goal of all this confusing Zen-zapping; to live a spontaneous non-conceptualizing life through the apperceiving of ALL through 'Whole Mind.'

My personal favorite is Posthumous Notes, it leads one to systematically delete such concepts as time, space, objectivity, reality and, finally, the 'I'. He does this in a stylish and humorous way but with no mercy for our little ego-escape doors. His vocabulary is extensive and unusual so I'd advise keeping a dictionary handy.

The Tenth Man is more of a collection of koans and diatribes, all focusing on the same non-concepts that I have already mentioned. It is subtitled THE GREAT JOKE (which made Lazarus laugh). This refers to the fact that when the 'I' is seen (realized?!) as not-being, then concepts such as 'birth' and 'death' simply become more concepts that are not real. As Wei Wu Wei says: "Who is there to be born? Who is there to die?"

Ask the Awakened is the easiest of Wei Wu Wei's books to penetrate. The discourses are easier to follow than his more severe 'teachings' and his approach is less overtly radical. Because of these reasons, this might be his best work in that more people will be drawn into his universe before they even know what is happening!

I strongly recommend all of Wei Wu Wei's books. At the very least they make you challenge all the mental programming we carry with us every day of our lives.

KUNDALINI IN THE PHYSICAL WORLD: BY MARY SCOTT.
PUBLISHED BY ROUTLEDGE & KEGAN PAUL, LONDON, 1983.

REVIEWED BY PETER MCDONALD

Much has been written on the mystical doctrine of the Fire Serpent, known in Sanskrit as 'Kundalini', and most of that welter of material is mere twaddle. Even the praiseworthy efforts of Sir John Woodroffe, a.k.a. Arthur Avalon, in his vast tomes The Serpent Power and Shakti & Shakta, merely managed with typical Western aplomb to sift the sacred well-water through the muddy loam of verbosity.

What a pleasure it is then to introduce this marvelously erudite and insightful work by Mary Scott, a woman of obvious talent and ability. Here in paraphrasis is what the dust jacket has to say: Mary Scott has drawn upon many sources, covering not only translations of the Tantras and the modern tantric system of Sri Aurobindo, but also a wide range of scientific material, including research in quantum physics and sub-atomic energy, biology, astronomy and psychology. And in weaving her provoking tapestry, she argues that ancient writers on kundalini, noticeably the early Vedic Rishis, have anticipated much modern scientific discovery and demonstrates this in an easy, lucid and straightforward style.

In short, no other work to date covers the ground so concisely nor draws upon so many disparate yet interconnected sources. From ley lines to the double helix of DNA transcription, she elucidates how Kundalini, that illusive Force, could most probably work its wonders on the borderline where Reason and Mysticism intertwine.

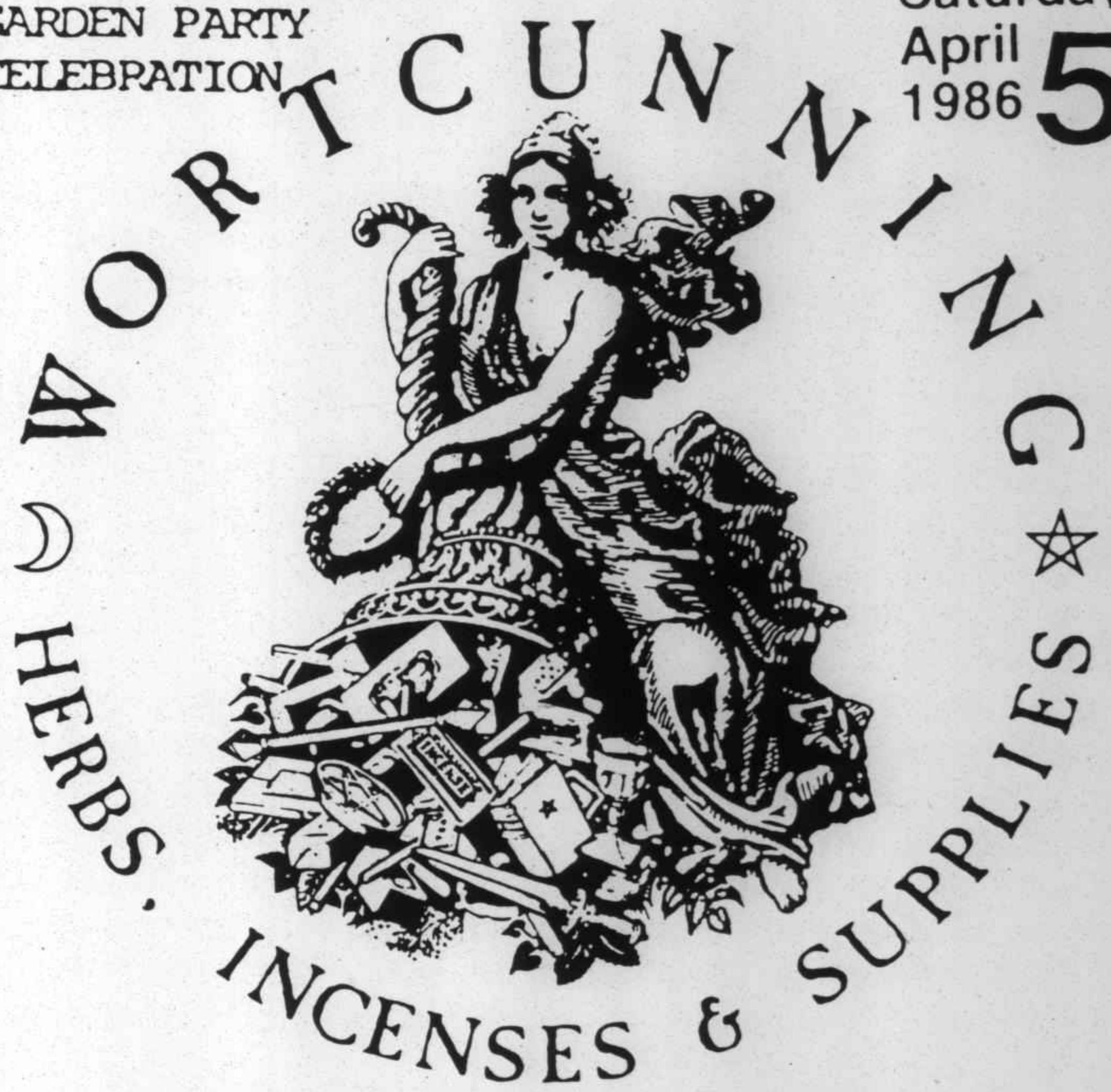
Kundalini in the Physical World contains an excellent bibliography, a useful glossary and is blessedly well indexed. Thoroughly worth pursuing if the subject seems worth the mental effort. Then again, you could simply 'raise the colied splendour within you' and have done with it. Either way, that which is earned is given.

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SPECIES: SATPREM (1984)**

REVIEWED BY PETER MCDONALD

For those Seekers who are tired of the reems of occult mumbo-jumbo, all the self-whelmed hubris of so-called "sacred currents", and the unending exhaust gas of the Western Mind, such Seekers who see through this leucorrhoeic sham, may come for a spell to a quiet Oasis of Sanity and Luminosity amid the morass in these three books by the Frenchman, Satprem, a survivor of the Gestapo concentration camps. Here are related works of unblemished poetry and insight, that systematically shun all the theoretical clap-trap of the yapping intellect, and offer instead a clear and practical and molecular method of evolutionary contagion in a lyrical prose that is both resonant and direct.

And we find that Satprem's words, and those of Sri Aurobindo and Mother, differ from all other works on the subject because these are not the gropings of theoreticians poking at the fabric of Reality from the outside, but dynamic Beings realizing the Potential in practice, alive with a "light not born of sun or moon or fire, but a Light that dwells within and sees within, shedding an intimate visibility" of the Ultimate Sparks of all Matter, making every last particle of the vault of the Cosmos' conscious inside bursting out in their own Way, unmediate, unmitigated and immediate.

In truth, these are books that were obviously not written to "explain" anything at all, which after a fashion is just more flatulent theory, but serve as an Experiment whereby sparks of Consciousness seek somehow, anyhow to Communicate a wider Truth through the resonance of lyrical prose, perhaps even by the very fibers of cellulose and ink that dance before your eyes upon the page. Indeed, these are explorations that feast the Soul and still the mind.

So if conscious evolution is our goal, if we truly seek the Radiance of the Light Immutable -- "Seek me only:" AL I, 32. If we are Sincere

and seek at every moment to Silence the fitful magpie in our mind, without 'lust of result', eschewing the soiled lust of the little "me and thee and what we mean to each other," our such petty wants and fears, yes, if truly we wish to be dipped once and forever in the sheer Oblivion of Luminous Contagion, sit quietly and absorb these works. The New Species is already on Earth. And pity not the petty, the self-pitying, the self-whelmed, the two-bit tyrants, the miserly of spirit, all those "cowards who dare not fight, but play," these & the rest of Obdurancy will simply die off as is their belief they must and return like a herd to the Pleroma. But the New Species, that is the Pure Force of a New Creation, is in our midst, has gathered a shower of stars and is now separating them throughout the World. Blessings to True Sincerity. We intuit that Salvation is for all Matter made radiantly Conscious, even unto the barest trash of our culture.

Can one recommend these books more highly? Read them and you will say yes, else this just ain't your time around.

These works can be ordered direct by writing:
INSTITUTE FOR EVOLUTIONARY RESEARCH
200 Park Avenue, Suite 303 East,
New York, N.Y. 10166

THE GNOSTIC JUNG & THE SEVEN SERMONS TO THE DEAD:

BY STEPHAN A. HOELLER. Quest Books, 1982. 239 pages, illustrated, bibliography, glossary & index.

REVIEWED BY BASILIDES

This is an excellent book. The influence of C.G. Jung on both modern psychology and modern magick is undeniable, although many people are unaware of his strong interest in occult subjects. His collected works include many writings on such subjects as UFOs, spiritualism, alchemy & gnosticism. Although most of his more personal spiritual writings have never appeared in print, one notable exception is the SEVEN SERMONS TO THE DEAD, a short transmitted work included in his fascinating autobiography, MEMORIES, DREAMS, REFLECTIONS. The 'SEVEN SERMONS' more-or-less outlines Jung's life work in gnostic terminology; and Hoeller's book is an excellent extended commentary upon it; lucid and scholarly.

TAROT REVIEWS: BY BASILIDES

The Tarot cards are a system of symbols which can be used to unify almost every magickal and mythological system now in use: Pagan, Qabalistic, Rosicrucian, Gnostic, or what-you-will. While many such fortune-telling decks are slightly variant versions of the Rider-Waite deck by different artists (better examples include the Royal Fez Moroccan Tarot, the Morgan-Greer Tarot, and the beautiful Aquarian deck by David Palladini) there have been other recent efforts to stretch the possibilities a bit.

One of the more complex of these is the black & white Hermetic Tarot by Godfrey Dowson, which incorporates the esoteric symbolism of the Order of the Golden Dawn with certain Rosicrucian & perhaps Gnostic elements. A fair amount of astrological and alchemical information is packed into each card, in a visually pleasing manner. It sometimes reminds me of the Thoth Tarot designed by Aleister Crowley & painted by Lady Frieda Harris, which is of course the one deck which I recommend that every modern magician should have.

Another decent effort is the Ukiyoe Tarot Deck, which depicts the basic western symbols of cups, wands, swords, coins and the figures of the major arcana in the highly Japanese style of Ukiyoe art, which developed during the Edo period of the 17th & 18th centuries. The refined style and vibrant colors combine to depict the familiar forms in the garb of another culture, and while the images of the minor cards are primarily numerical they do include certain plant and animal associations. I rate this as a fairly successful effort; the pictures are very nice, the culture clash is minimal. Artist Koji Furuta is to be complimented.

Another cross-cultural effort, which at first thought might seem rather extreme is the Native American Tarot by M.W. & J.A. Gonzalez. Indians? Yes indeed, but what might seem to be a strange imposition of European culture on tribal mythologies actually works out quite well. The images and symbols are selected from every corner of America and unified into a cohesive whole by the traditional outline of the Tarot's structure, and by the subtle and effective style of the art. I like this deck a lot; the colors are nice, it works well in readings, and it fits in with the spirits of the place we call America; most of whose inhabitants are the offspring of alien invaders, who should perhaps make more of an effort to contact the intelligences ruling their home. I

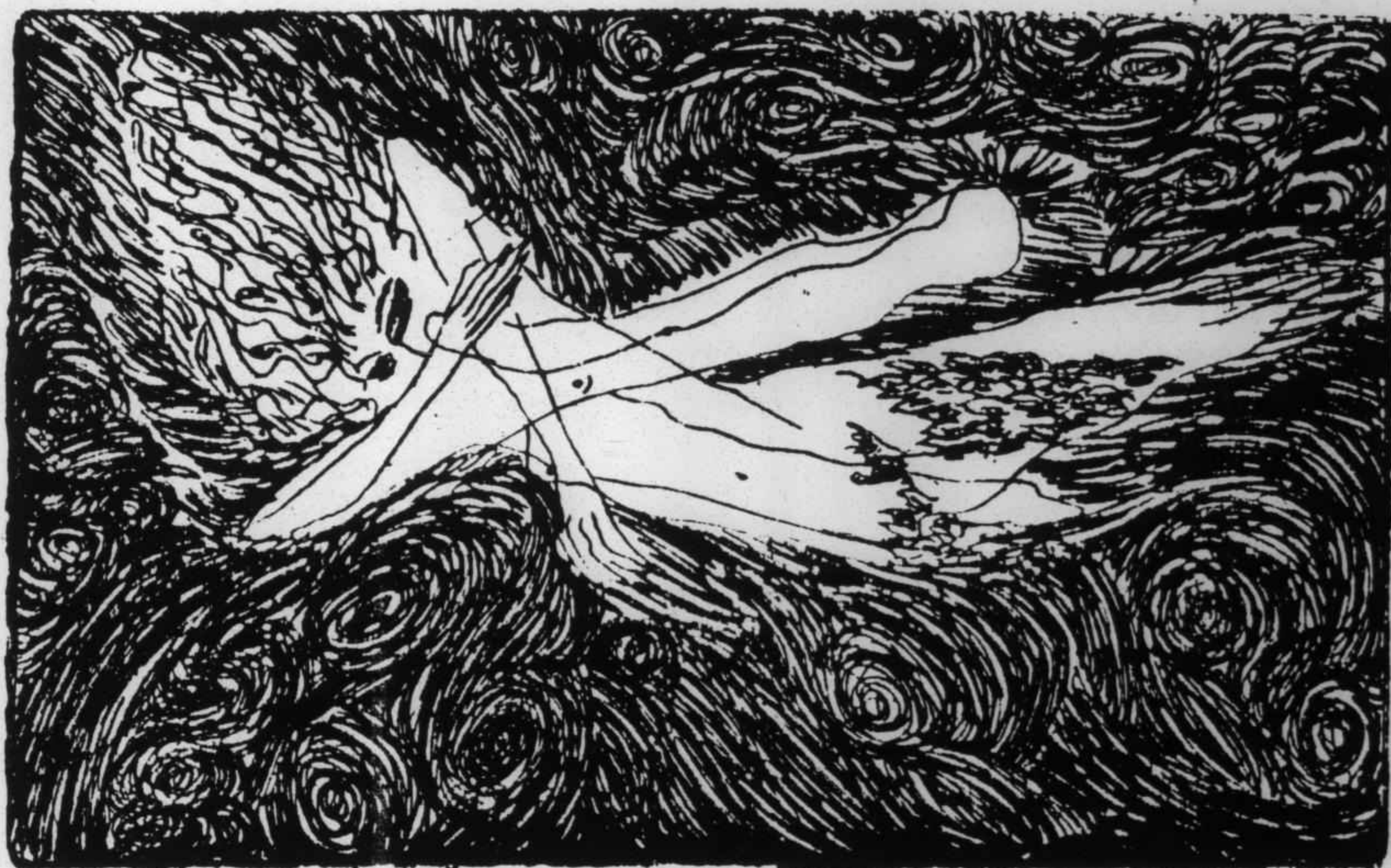
also respect the fact that the couple who created it wrote quite a long booklet explaining their system; most of these decks have a fairly short pamphlet by Stuart R. Kaplan of U.S. Games .

A rather fun deck is the Tarot of the Cat People, by Karen Kuykendall. This fantasy/science fiction inspired work shows an alien civilization of richly garbed & jewelled humans deeply involved in a symbiosis with cats, who are everywhere, in every form of dress, art and architecture as well as live and frolicking through every card. The art is quite good, deep rich colors, and if you are obsessed with cats you may have something going here.

One deck which does not work for me at all is the Fantasy Showcase Tarot, in which someone had the bright idea of having every card drawn by a different artist. The result is wildly uneven, and frankly there are simply not many that I like, despite the addition of a few extra court cards & trumps. I cannot recommend it much.

All of the above decks are available through many bookstores as well as from the publisher:

U.S. Games Systems, Inc.
38 East 32nd St.
N.Y., N.Y. 10016



ISHTAR EMERGES

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TRANSMISSIONS

Dear Aeon Presspersons,

Thank you for your interesting, quality magazine. It is exciting to see new art and thought-provoking articles in a format containing so many of the occult traditions. I am especially enthralled with the art and articles by Nema. I have both Aeon I and Aeon II. I prefer the larger size format and type of Aeon I, but the color cover and glossy pages of Aeon II really impressed me. I'd like to see a few more short light articles as well as the serious stuff but it is the scholarly articles that really distinguishes your publication. I am looking forward to Aeon III.

Dear Editors,

Whoopie! Crowley and Parsons and the Anti-Christ and a naked lady on the front cover... What more could anyone want? (When are you going to print Liber Oz?) This is the first time I've seen "The Initiation". Why do you suppose he used a frog instead of a fish or lamb? Keep up the great work. 93 Brother!

Dear Editors,

I am curious as to who you people are. I bought Aeon for the articles on tantra and health... and then I read the Lucky Baby Cult. I noticed that you don't identify yourselves, but I gather from the ads that you are metaphysically oriented. I don't feel entirely comfortable with your point of view but your articles have certainly been food for thought.

Aeon welcomes your comments and feedback. Please address all letters to the P.O. box.

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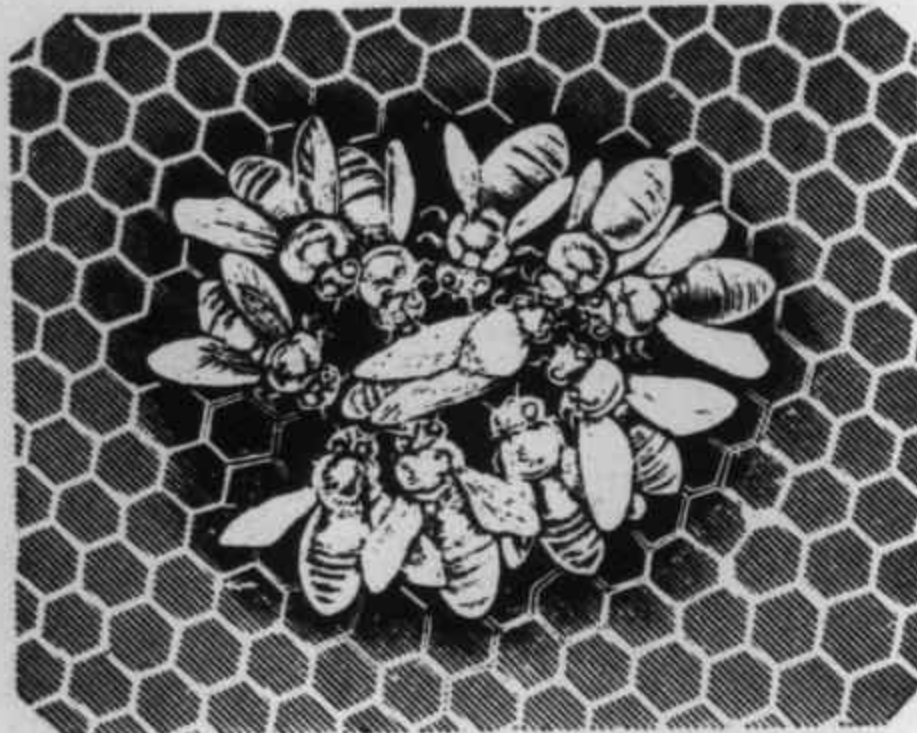
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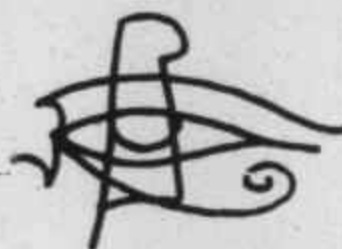
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